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TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

JULY-2022

Rs. 5/-



ANIVARA ASTHANAM
AT TIRUMALA
ON 17-07-2022

SAPTHAGIRI

TIRUMALA TIRUPATI DEVASTHANAMS



A view of Maha Samprokshanam fete for the newly constructed Sri Venkateswara Swami temple at Amaravati of Venkatapalem was conducted by TTD with utmost religious fervour from June 5th to 9th, 2022. On this occasion, HH Sri Swarupanandendra Saraswati Swamy of Visakha Sarada Peetham, Junior Pontiff of Visakha Sarada Peetham, Sri Swatmanandendra Saraswati Swamy along with the Honourable Governor of A.P. Sri Biswabhusan Harichandan and TTD Trust Board Chairman Sri Y.V. Subba Reddy and other higher officials participated.



BHAGAVADGITA



Nihatya dhārtarāṣṭrān naḥ
kā prītiḥ syāj janārdana
pāpam evā śrayed asmān
hatvai tān ātatāyinaḥ

Oh Krishna! How can we hope to be
happy slaying the sons of Dhritarastra's
killing these enemies sin will surely take
hold of us.

(Chapter- I, Sloka-36)

INVOCATION

chakramā haricakramā
vakramaina danujula vakkaliñcavō..

..cakra..

cutṭicutṭi pātālamu cocci hiraṇyākṣuni -
caṭṭalu cīrina vōcakramā
paṭṭina śrīharicēta bāyaka yījagamulu
voṭṭukoni kāvagadavō vō cakramā...

..cakra..

pānukoni danujula balukirīṭamaṇula
sīnala dīrina vō cakramā
nānājīvamula prāṇamulu gāci dharma -
mūni nilupa gadavō vō cakramā..

..cakra..

veṇaci brahmādulu vēdamantramula nī-
vuṟuṭlu goniyaḍē rō cakramā
aṟimuṟi diruvēkaṭādrīśu vīthula
voṟavula meṟayuduvō vō cakramā..

..cakra..

- Annamacharya



O Discus! Hari's Discus!

Do encounter and annihilate the evil demons!

Turning and spinning, reaching the nether worlds
you tore open the hips of Hiranyaksha, O Discus!
being wielded by Sree Hari's hands,
as a vow, do protect these worlds, O divine Discus!

By cutting off the gems from the crowns of demons
you have become further sharpened, O Discus!
Saving the lives of various Jivas
you establish 'Dharma', O Discus!

Out of fear, Brahma and others, and also the Veda-mantras
praise your powerful rotations, O Discus!
Whirling about when Sree Venkataadisha is being taken
around the streets in procession, You shine splendidly, O Discus!

Courtesy : T.T.D. Publications - Nectar ocean of Annamacharya by
Smt. Ambika Ananth & Sri Adviteeya N. Dixit

The ANNUAL BUDGET Festival at Tirumala

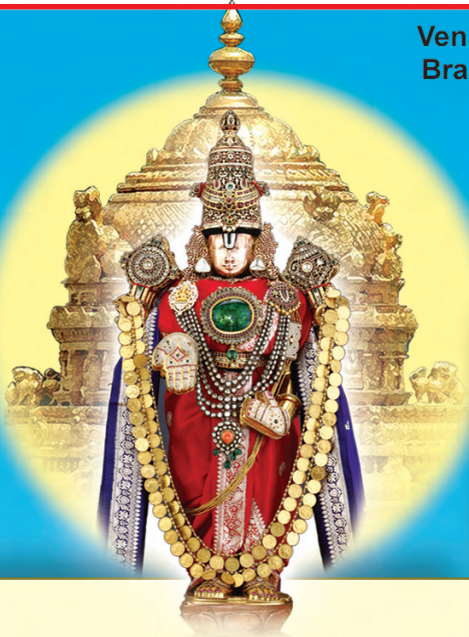
The day in the Tirumala temple begins with Suprabhata Seva and ends with the Ekantha Seva. Every day is filled with festivity at Tirumala. There are many daily, weekly, monthly and yearly sevas at Tirumala. Among them, Anivara Asthanam - the Annual budget festival is an annual seva being performed to Lord Srinivasa at Tirumala. On this day the previous year's accounts of the temple are presented before Lord Venkateswara. And also new account books will also be presented before the Lord to record the accounts for the upcoming year. On this day after daily rituals, Sri Malayappa Swami along with His consorts will be placed on the Sarvabhupala Vahanam. Just opposite to Sri Malayappa Swami, Sri Viswakeshana, the commander-in-chief of the Lord is also present. Then the Executive Officers, Jeeyangars and other temple officials bring sacred silk clothes to be offered to the deities. Next to this process, as part of the Asthanam, a special flower palanquin is arranged.

A special flower palanquin : After all the morning rituals are done, in the evening a special elegant flower palanquin is arranged to the Swami. This palanquin is known as 'Pushpapallaki Seva'. Lord Malayappa Swami along with His consorts Sridevi and Bhudevi adorn the flower palanquin to bless the devotees.

Special attraction : This flower palanquin is decorated with lots of sacred flowers. Approximately 1000 kgs of flowers are being used to decorate the flower palanquin. Every year TTD Garden Department will take care of the flower palanquin. The flowers for embellishing the palanquin will be given by the donors. Before a week to the Asthanam day, garden department staff will start the decoration performing pujas. After puja, they will start decorating the palanquin according to some theme like dasavatharas theme etc. The exquisite palanquin with decorated flowers feasts the eyes of the devotees. Then the offered flowers are sent for re-use as intense sticks using dry-flower technology methods started by the TTD recently.

On the
occasion of
Anivaraasthanam
on 17-07-2022





Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

SAPTHAGIRI

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No. 2

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Let us Exalt Tirumala as a Clean and Pollution-free 'Kshetra'

Tirumala, the abode of Lord Venkateswara, is a serene place which has spiritual reputation since times immemorial. The devastation of pollution caused by the use of plastic products haunts every nook and corner of the world. One comes very near to godliness when one maintains the environment at Tirumala as clean and green forever. Considering the significance of cleanliness, clean body and pure mind always create serenity, sanctity, positivity and productivity. Pure conscience is a spiritual tool for coming closer to God. Lord Krishna has clearly mentioned about the importance of cleanliness i.e., '*saucam*' as a virtue in various contexts in the Gita. He says that cleanliness is a kind of penance related to body and mind.

Coming to the broader perspective of the concept of cleanliness, it promotes purity of mind and soul. God loves such devotees. Where there is a will, there is a way. One should cultivate the habit of observing cleanliness and such habit should be as devoutly followed as a sacred ritual. Habit has a dynamic nature. It ensures a healthy mind and body which are the prerequisites for worshipping God. God helps those who help themselves. How can one adore God when one's body and mind cannot cooperate with each other? In the Karma Yoga, Lord Krishna says: 'Do your duty. Do not expect the results.' It is the quintessence of the Gita. It is the primary duty of every individual to keep himself clean and maintain his surroundings tidy and holy.

The TTD is doing a lot to maintain the hills cleaner and greener for the hygiene of the devotees. One should participate in enhancing the viable actions in keeping one's environment healthy and divine. The T.T.D is doing its best to eradicate the evils of plastic use and polluted environment. The TTD has made a careful and clear study of the situation and has recently taken a decision to ban the plastic goods at Tirumala. As part of its echo drive to protect the environment on the hill shrine, TTD has decided to enforce a complete plastic ban on the hill shrine of Tirumala. Using and carrying plastic bottles, carry bags, covers etc. were banned in the Tirumala. Instead of that, cloth and Jute bags were introduced. Devotees coming to Tirumala should voluntarily co-operate with the T.T.D. staff.

Tirumala is a peaceful and spiritual abode of the Lord and it should become a staunch symbol of purity and divinity for the future generations. Lord Venkateswara promotes mundane prosperity and eternal bliss when a devotee maintains cleanliness both physically and spiritually.

PATIENCE IS THE SOURCE OF ALL THE RICHES

Smt. J.C. Gnanaprasuna

Tirumala is called 'Kaliyuga Vaikuntham'. Everything in Tirumala from the atom to God contains Divine power. The flora and fauna of Tirumala is divine. The existence of Lord itself will redeem you from all the sins. A glimpse of the Lord alone gives you salvation.

A footstep on the hill that redeems you from sins is none other than Venkatadri, a footstep on the hill that fulfils your wishes is Venkatadri, a footstep on the hill that bestows on you the fruits of thousand yagas is Venkatadri. A footstep on the hill that gifts you the dividend of feeding the hunger of lakhs of people is 'Venkatadri' the abode of Lord Venkateswara.

Devotees throng to Tirumala temple by praising the Lord as '*Yedukondala vaadaa! Venkataramana! Govinda! Govinda!*' Lakhs and Lakhs of devotees come to Tirumala for the darshan of Swami and the number is increasing day by day. Here in Tirumala

the air is pervasive with Vedamantras. In all the stones, we can see the deity forms.

We have gone through pandemic for last two years. So, devotees didn't visit the Lord of Seven Hills for a long time. After pandemic, TTD released the darshan tickets for the sake of devotees. Especially booking the darshan tickets in online is a boon to the devotees. At present TTD is releasing Rs.300/- darshan tickets once in a month in online.

The online darshan quota for senior citizens are also being released. Simultaneously some arjitha sevas are being released in online after corona pandemic.

So, devotees can book the tickets on-line in advance and may have the darshan of Lord Venkateswara. Devotees can log on to the TTD website www.tirumala.org for the darshan tickets. Apart from darshan tickets, TTD is also giving opportunity to book rooms at Tirumala in advance in online. So, the devotees may book the rooms according to their darshan timings in advance and make their pilgrimage happy and pleasant one.





The most important aspect here the devotees should remain in their mind is the 'Patience'. Devotees must have patience in booking darshan tickets / accommodation / moving in queue-lines / taking food at annaprasadam complex etc. So, patience is the best source of all the riches. Book the darshan and accommodation tickets well in advance and have a peaceful and pleasant darshan. Don't rush to Tirumala without any plan. Plan your trip to Tirumala in-advance and follow the rules and regulations placed in the TTD website from time to time for your pilgrimage updates and kindly co-operate with the TTD staff.

Om Namo Venkatesaya

HOW TO MAKE TIRUMALA PILGRIMAGE A PLEASANT ONE

- ✦ The moment you think of a trip to Tirumala, reserve your Railway/Bus tickets, accommodation and darshan tickets well in advance.
- ✦ If you find leisure time stay at Tirupati and visit local temples.
- ✦ Pilgrims can deposit the luggage, properly locked in the counter at Alipiri Foot path before they start climbing holy steps. The service is rendered free of cost.
- ✦ Better plan up your pilgrimage to Tirumala during week days and avoid holidays as far as possible.
- ✦ Help TTD to maintain the sanctity and serenity of Tirumala.
- ✦ Donot come to the sacred hills for any purpose other than darshan of Srivaru.





THE MAHABHARATAM IN A GLANCE

- Prof. Padmanabha Rao

The Mahabharatam is the largest and unique epic of our land. It is a narrative of Bharata Vamsha, clan of Kings and warriors belonging to one family. It is a very comprehensive and exhaustive epic of all times. It is wrongly construed as mythology, while it is History of Bharata Varsha, our great and ancient land, made into a colourful heroic legend of cousins- Kauravas 100 in number and 5 Pandavas.

The Mahabharata is divided into 18 books called Parvas. A Parva is a stage of certain story. This epic is regarded as *Itihasa*, what we call History in modern terms.

This great epic is the source book of Indian thought, philosophy and human psychology of our ancient land. The celebrated text of our country- Bhagavadgita is a part of Mahabharata. It is a storehouse of polity, social life and many other aspects of ancient India. Here we will discuss all the parvas for in a glance. So, Let us start.

1. Adi Parva describes the rule of King Shantanu of Bharata Vamsha, followed by the vow taken by Bhishma, his son not to get married to safeguard the clan. Dhritarashtra, Pandu and Vidura are born. Dhritarashtra is born blind, Pandu with a strange disease, Vidura is the

son of servant maid, but highly wise and sober. Dhritarashtra is married to Gandhari, Pandu to Pritha (Kunti). They grow up together under supervision of Bhishma, the elder of the family.

While Dhritarashtra begets 100 sons and a daughter, Pandu has 5 sons. The boys get trained in archery, warfare and public administration by great teachers like Drona and Kripa. They compete with each other and more often Pandavas excel against the sons of Dhritarashtra. This is the beginning of sibling rivalry among them. Pandu dies soon and his sons grow up as dependents on their uncle. Sons of Pandu show their excellence as warriors, killing Hidimba, Baka and others who confronted them and troubled people of their region. After the death of Pandu, they are sent away to Khandava, with a plan to get them killed, but they come



Published on the
occasion of Vyasa
Purnima on 13-07-2022

out of danger. They even try to burn Pandava princes alive by putting them into a house of lac. However, they come out of this danger and wander incognito. Arjuna is married to Krishna's sister Subhadra.

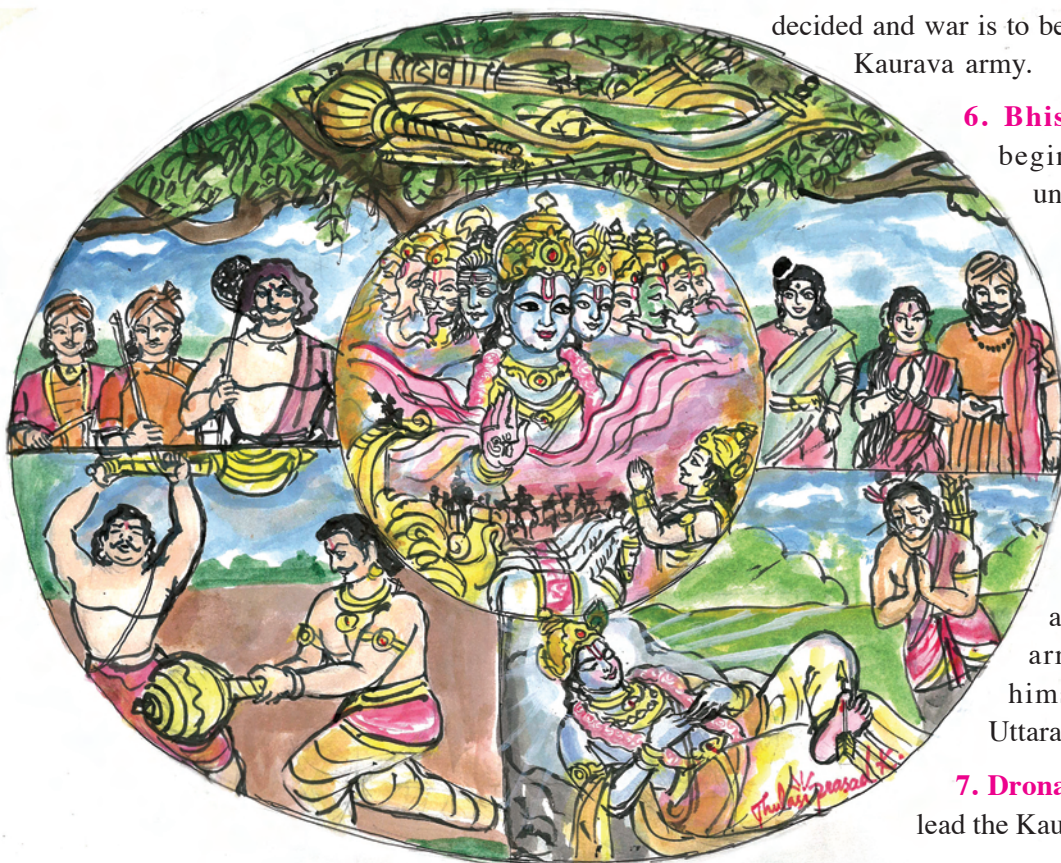
2. Sabha Parva : Divine Sculptor Maya builds a magnificent palace for the Kings, Yudhistira, eldest among Pandavas who performs Rajasuya Yaga. Among the invitees, Jarasandha, another competitor of Kurus is killed while his friend Shishupala, is a friend of Duryodhana, eldest among Kauravas. In this magnificent palace, Duryodhana slips down making women laugh, prompting him to pull Pandavas to a game of dice, with the cunning help of Shakuni, brother of Gandhari. The Pandavas are invited to a game of dice, get defeated by deceit leading to disrobing of Draupadi. The Pandavas get defeated in a second game too, making them helpless and accept Duryodhana's condition to leave the palace and go on an exile of 12 years to a forest, and 1 year in cognito, failing which they ought to repeat this! Very strange, but this was the condition accepted with helplessness of elders- Bhishma, Vidura, Kripa and others out of the capital city

of Indraprastha, by jealous and arrogant Duryodhana, and his blind father, Dhritarastra.

3. Aranya Parva : After getting defeated in the game of dice, they get into a forest as per the condition as losers. Here, Bhagavan Krishna, son of Pandavas' maternal aunt Kunti arrives. During their tenure of punishment, Arjuna gets divine arrow and bow from Bhagavan Shiva. The Pandavas are entertained by several Rishis who visit them. We have many stories told to them like those of Sri Rama, Nala, Shibi, Savitri and other great people.

4. Virata Parva : After their exile in forest, the Pandavas go incognito and enter the city of King Virata. They don disguise as Priest, cook, horse-breeder, dance teacher and Draupadi as maid of the Queen. Here again, some evil doers like Kichaka are killed. Arjuna gets his son Abhimanyu married to the daughter of Virata, Uttara.

5. Udyog Parva : The Pandavas get ready for the ensuing inevitable war with Duryodhana and Kaurava army. Duryodhana meets Krishna asking him to help him with his army. Krishna tries for arbitration to stop war and blood shed, but Duryodhana is adamant. War becomes inevitable. Commanders of each side are decided and war is to begin with Bhishma leading the Kaurava army.



6. Bhishma Parva : This is the beginning of war, Arjuna feels unhappy to kill cousins. Hence, Bhagavan Krishna fills confidence in him through his Song Divine- Srimad Bhagavad Gita. Arjuna wakes up to action, and faces the army. Deathless Bhishma tells him how to stop him from participating in the war with eunuch Shikhandi. Bhishma sheds his arrows and reclines on a bed of arrows. He gracefully ends himself at the beginning of Uttarayana of Sun.

7. Drona Parva : Drona takes over to lead the Kaurava army. Abhimanyu, young

son of Arjuna-Subhadra is sent into war and gets killed. Ghatotkacha, Saindhava get killed. Ashwathama gets furious after death of his father Drona and kills sons of the Pandavas in army camp at night when they were sleeping.

8. Karna Parva : Karna, whom Kunti conceived before her marriage is now leader of Kaurava army. He gets Shalya, as charioteer to fight against Arjuna in an important battle. Shalya helps Arjuna, in refusing to lift the chariot out of mud and Karna is killed, even Dusshasana gets killed by Bhima.

9. Shalya Parva : Shalya, brother of Pandu's wife Madri takes over the 9th day battle, on Kaurava side. Duryodhana gets defeated by Bhima by conceit. He immerses himself in water and Bhima tempts him to fight. Both fight and Duryodhana gets killed by Bhima.

10. Sauptika Parva : After death of Duryodhana, Drona's son Ashwathama takes over to lead the army. He is out on a killing spree, killing several kings except Krishna, who did not fight and Pandavas. Arjuna takes out the gem on his head making him weak, and insulted Ashwathama goes to penance.

11. Stree Parva : Dhritarashtra is severely shocked by death of all his sons. His brother Vidura tries to console the blind king. All the warrior women have lost their husbands, and some self-immolate themselves. Angry Gandhari curses Sri Krishna, that like her family, his family of Yadavas gets destroyed by a civil war, which happens later.

12. Shanti Parva : The Pandavas have to take over the rule of kingdom, but Yudhistira is reluctant after losing his kin. Bhishma on his bed of arrows teaches him Rajadharma, to be followed under any situation, which he is bound to follow.

13. Anushasana Parva : Bhishma, the grand sire leaves his body by his own will. Krishna consoles his mother, Ganga.

14. Ashwamedhika Parva : Yudhistira is sorry about killing of the Kauravas, but is made to rule the kingdom. But his rule is ideal for people to have peace and prosperity. Pareekshit is born to Uttara. The Pandavas perform horse sacrifice.

15. Ashrama vasika Parva : Yudhistira rules Hastinavati for 15 years. Meanwhile, king Dhritarashtra decides to go for penance with wife. Kunti and Vidura join them. The Pandavas meet them in forest to seek blessings. The royal couple, Kunti and others get killed in wild fire in forest.

16. Mousala Parva : A civil war among Krishna's family begins where all the Yadavas get killed. Bhagavan Krishna decides to leave human form, on the pretext of hitting by a hunter's arrow. His wives and remaining Yadavas enter fire.

17. Mahaprasthan Parva : Yudhistira, Bhima, Arjuna, Nakula and Sahadeva decide to end their human forms, after installing Yuyutsu in Kaurava side, and Pareekshit on Pandava regions as Kings to rule. The Pandavas shed their forms one after the other in a move to reach heaven.

18. Svargarohana Parva : Yudhistira reaches heaven to find Duryodhana already there, by waging a heroic war. Yudhistira had to see Naraka, the hell for his mistakes small they might be. Yudhistira and brothers enter into divine forms of Yama, Vayu, Indra and Ashwinis. Here ends the story of the Mahabharatam.

Mahabharata is unique in many aspects. It has Polity, Ethics, Virtuous lifestyle, nobility and finally victory to only Dharma- the righteous conduct. There is a saying that there is nothing which the great Epic has not touched.

Pandavas represent the right conduct, Kauravas the opposite of this. Krishna, the Master of Universe helped Pandavas, as they had complete, unquestioned Devotion and Faith in Him.

Future poets of India, owe very much to this great Epic in its content and message. It is like rain, which always nurtures trees and living beings.

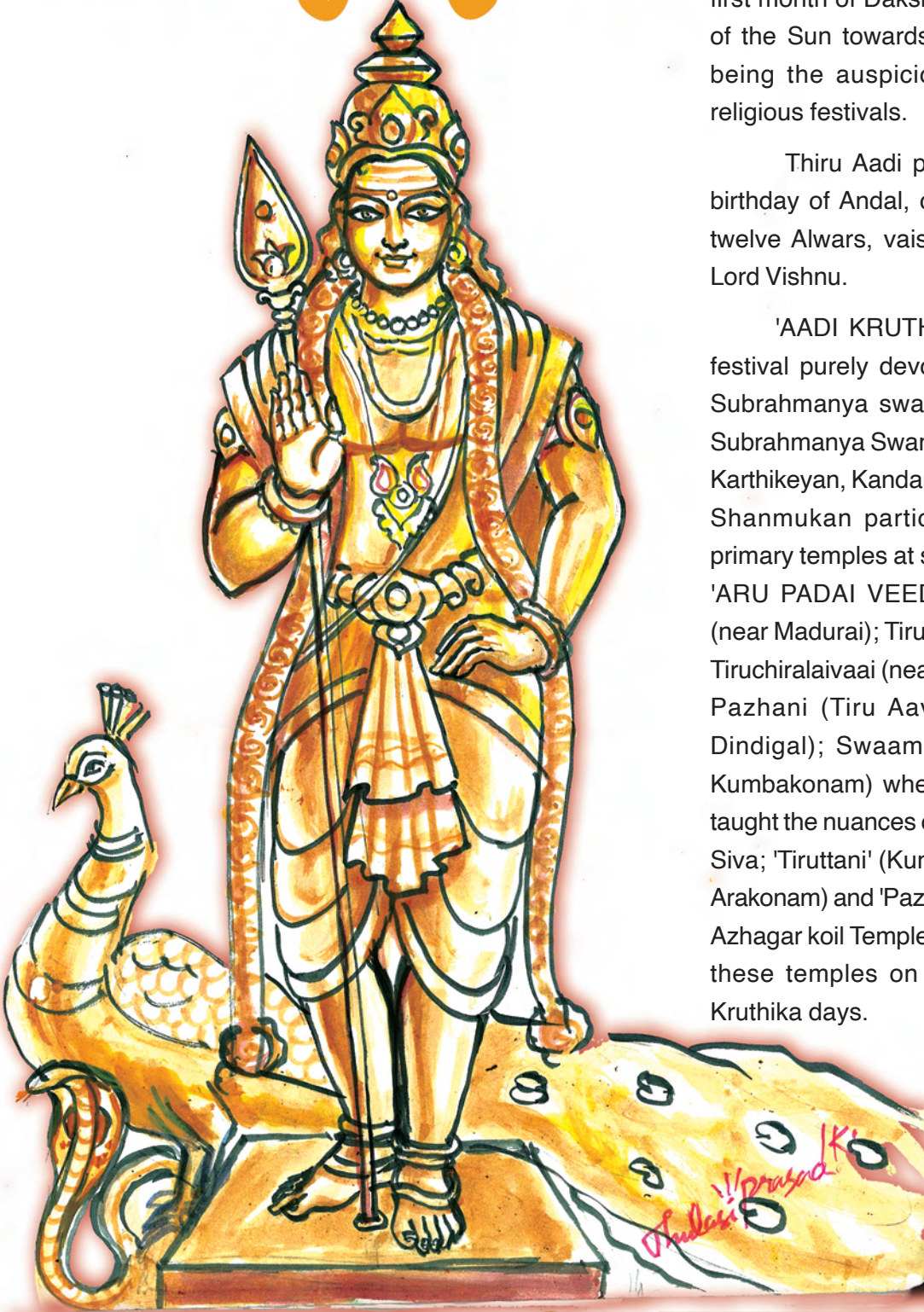
Hence, the story of Mahabharata, the sourcebook for future generation, has ever relevant message of truth, steadfastness, valour, fighting for a right cause and all essential traits of mankind of all times.

Sarvam Krishnaarpanamasthu



AADI KRUTHIKA

- Sri R.Kannan



The star Kruthika is associated with Lord Subrahmanya Swami. He is the son of Lord Siva and Goddess Parvathi and is being worshipped by many devotees.

'AADI' otherwise called 'AASHADA', is the first month of Dakshinayana, marking the travel of the Sun towards the Southern hemisphere, being the auspicious month, marking many religious festivals.

Thiru Aadi pooram is celebrated as the birthday of Andal, considered to be one of the twelve Alvars, vaishnavite saints, worshipping Lord Vishnu.

'AADI KRUTHIKA' is a Sacred and Holy festival purely devoted to the worship of Lord Subrahmanya swami, in all his temples. Lord Subrahmanya Swami is also known as Murugan, Karthikeyan, Kandan, Vadivelan, Saravanan, and Shanmukan particularly in Tamil Nadu. His primary temples at six Holy places are known as 'ARU PADAI VEEDU' - Tirupparam Kundram (near Madurai); Tiruchendur otherwise known as Tiruchiralaivaai (near Tirunelveli on the sea cost), Pazhani (Tiru Aavinangudi) on a hill (near Dindigal); Swaami Malai-Tiruveragam (near Kumbakonam) where Murugan is said to have taught the nuances of Pranavam-Om to his father Siva; 'Tiruttani' (Kundruthor aadal) on a hill (near Arakonam) and 'Pazhamudhircholai' on a hill (near Azhagar koil Temple - Madurai). Devotees throng these temples on festival days and on Aadi Kruthika days.

This article is published on the occasion of Aadi Kruthika on 23-07-2022

Aadi kruthika is a famous festival for Lord Subrahmanya swami. It is said in Skanda Purana, that the Lord was born out of the third eye of Lord Siva and was found in Saravana Poigai (Sacred tank). The heavenly child was brought up by six celestial damsels called Karthigai pengal (women) and had six heads. Hence he was called 'Karthikeyan' and 'Shanmukan'. Because of the selfless service, the six celestial damsels were blessed with immortality by the Divine Couple, Lord Siva and Goddess Parvathi. Also the star Karthika (because of the connection of the six Karthika damsels) was given prominence among other stars. From that time onwards, the Star Karthika is celebrated every month in all Subrahmanya swami temples.

But the Aadi kruthika is celebrated with pomp and pleasure and at the same time with all sacredness. The same is celebrated in all above mentioned AARU-PADI VEEDU- in grand manner to get the blessings of the presiding deities Sri Subrahmanya Swami (Tiruparangundram), Sri Sendhilaandavar(Tiruchendur); Sri Pazhani Andavar(Pazhani), Sri Swaminathan (Swamimalai), Sri Tiruttani Murugan and Sri Solai Malai Murugan (Pazhamudhircholai).

The Aadi Kruthika festival at Tiruttani

The festival starts the previous day itself called Bharani Utsavam. On Aadi kruthika, the Lord is given a grand Abhishekam(ablution) in the morning and adorned with beautiful dress and flowers. Special Pujas are performed for the welfare of the human beings. Lakhs of people from all over come here to witness the grand festival and get the blessings of the Lord. In connection with this festival, Teppotsavam (float festival) is arranged for the sacred idol of Lord Muruga for three days starting from Aadi kruthika, in the evening in Saravana Poigai (Pushkarini).

The Aadi Kruthika festival in other Subrahmanya Swami temples

In Swamimalai, the idol is taken on a procession on Peacock vahana (Mayil Vahanam) at night, a grand sight to witness. During Aadi kruthika, Devotees of Subrahmanya swami, wear saffron or green clothes. Some observe fast to show their devotion. Many undertake Pada yatra(travelling by foot from their home places) to Tiruttani or near by Murugan Temples. Many carry Pal kudams(pots with milk), Pushpa kavadi (some sort of wooden pole surmounted by wooden arch decorated with flowers) etc. Some wear pierced spear in their body (called Aalgu) to show their penance; some offer their hair as people do in Tirupati. Some do Anga pradakshinam (rolling bodily around the inner temple premises) as in the case of Tirupati. The Kavadi Attam (Dance with Kavadi) is a grand show to be seen during this festival, people shouting “Arohara! Arohara! Muruganukku Arohara! Skandanukku Arohara! Velanukku (as the Lord carry Vel – spear in his Hand) Arohara!” likewise.

The Kavadi carrying and Kavadi Attam are very famous during this festival. The Pada Yatra by devotees from far off places from down south to Pazhani moves everybody’s heart.

Because of huge crowd gathering during Aadi Kruthika, the local authorities take necessary precautions to spray disinfectants all over to prevent infectious diseases and provide public conveniences. Temporary medical booths are also arranged during this period.

Aadi kruthika festival cannot be described in a few words, it is to be seen and felt personally. Let us invoke the blessings of the Lord Karthikeya on the Aadi kruthika day.

Arohara! Arohara!





SRI CHENNAKESAVA SWAMY TEMPLE TALLAPAKA

- Dr. I.L.N. Chandrasekhara Rao

Tallapaka is the Birth place of Padakavitha Pitamaha Sri Tallapaka Annamacharya who wrote more than 32 thousand kirthanas on Sri Venkateswara swamy of Tirumala. There is a Vishnu temple in Tallapaka. The deity of the temple is Sri Chennakesava Swamy who is known for His benevolence towards the devotees who are in dire need and He is known to bless all the devotees liberally.

Tallapaka is located at a distance of eight kilometers from the Rajampeta town in Annamayya district of Andhra Pradesh. Previously the place is known as Tatipaka as the people of the area used to live in palm leaf huts. The hut is also known as Paka in Telugu. Later Tatipaka changed to Tallapaka. Sri Chennakesavaswamy Temple is one of the ancient temples of Tallapaka.

LEGEND

There is an interesting Sthalapurana about the temple and the deity there. As per legend the

temple of Tallapaka Sri Chennakesava swamy temple was established by Janamejaya Maharaja. Along this temple, many Vishnu temples and Shiva temples are associated with the name of Janamejaya. Janamejaya's father Pareekshit Maharaja was the grandson of the Pandavas and Son of Abhimanyu. One day, Parikshit Maharaja went for hunting, when he saw an animal, he chased. The animal entered the ashram of Shameeka Maharshi. Pareekshit entered into the Ashram and asked the Maharshi about the animal. However, the Maharshi did not answer as he was in a yoga sleep (Yoga Nidra). With this King Pareekshit got angry and put the dead snake around Maharshi's neck and left from the Ashram. After some time, the son of Maharshi entered the Ashram and saw a dead snake around his father's neck. He got angry and cursed that - "Who ever put the dead snake around my father's neck will die within a week due to a snake bite".

After sometime Shameeka Maharshi woke up from his yoga sleep and was upset to know what had happened and told Pareekshit Maharaja about curse. With this the Maharaja built a large building to escape

the curse and stayed in it. Finally one day the Maharaja died after being bitten by a snake. After that Janamejaya Maharaja the son of Pareekshit did the Sarpayaga. He wanted to completely eradicate the snakes that had caused his father's death.

After Sarpayaga Janamejaya built 108 Shaiva temples and 108 Vaishnava temples and worshiped the deities in order to get rid of the sin he had incurred by sarpayaga. Local mythology reveals that Chennakesava temple was one of the temples built by Janamejaya.

HISTORY OF THE TEMPLE

According to historical sources, the temple was built by the Chola kings around the 11th century A.D. It is believed that the Kakatiyas, the Vijayanagara emperors and the local rulers were developed the temple. During the last decade Tirumala Tirupati Devasthanams undertook the development of the temple. At present the temple is administered by the Tirumala Tirupati Devasthanams. Sri Chennakesavaswamy was worshipped by the ancestors of the Tallapaka Annamacharya. The history of Annamayya shows that Annamayya's grandfather Narayanaiah was a devotee of the Swami. Local legend also reveals that Sri Chennakesava Swami wrote the Beejaaksharas on the tongue of Tallapaka Annamacharya.

TEMPLE DESCRIPTION

Sri Chennakesava swamy Temple is located next to the house where the Annamacharya lived in the village of Tallapaka. Sri Sudarsana Chakrattalwar Temple is located in front of the temple. The temple consists of Mukhamandapam and Garbhalayam. In Garbhalayam, we can see Sri Sudarshan Chakrattalwar is carved on a black stone. At the bottom of the Sudarshana Chakra, we can see Lord Krishna in a reclining position with butter in hand. Sri Sudarshana chakrattalwar is worshipped as Sri Sudarsana Chakrattalwar and as Sri Santana Venugopalswamy also.

Sri Chennakesava Swamy Temple is located in a spacious courtyard facing east. There are Balipeetham, Dwajasthambam and Garudalwar Mandapams in front of the main temple in temple premises. The main Temple consists of four mandapas i.e. Mukhamandapa, Antaraalayam and Garbhagruha. In main sanctum sanctorum, we find the idol of Sri Chennakesava swamy



having four hands with Shanku, Chakra, Gadha and Abhaya hastam. In temple premises, to the northeast side of the main temple there is a separate temple for Sri Anjaneyaswamy. Devotees believe that by worshipping this Swami they will get rid of planetary sufferings and attain all kinds of victories.

BRAHMOTSAVAMS

Tallapaka Sri Siddeswara Swamy Brahmotsavams will be performed every year in the month of Ashada for Nine days apart from daily poojas. During Brahmotsavams different vahana sevas including Rathotsavam and kalyanotsavam will be performed in a grand style. Besides Brahmotsavam, every year Vaikunta Ekadasi, Dhanur Masa Pujas will be performed grandly.



ACCOMMODATION AND TRANSPORT FACILITIES

No accommodation facilities for the devotees in Tallapaka. Accommodation is available only at private lodges in the towns of Rajampet and Kadapa. Tallapaka is located at a distance of 50 kms from Kadapa, 8 kms from Rajampet and 95 kms from Tirupati. Transport facilities are available from Rajampet. There are regular buses to Rajampet from Tirupati, Chittoor, Anantapur, Nellore, Kadapa, Kurnool, Hyderabad, Vijayawada, Srisailem, Bangalore and Chennai. All trains stop at Rajampet Railway Station on the Chennai-Mumbai main railway line.

Finally, the visit of 'Tallapaka' generates peace and joy to the devotees.



PLACES OF INTEREST AT TIRUMALA

SWAMI PUSHKARINI

It is adjacent to the temple and highly sacred. Pilgrims should take bath here before entering the temple. A bath in the holy tank purifies one's body and soul.



AKASA GANGA

This is a waterfall about 3 kms. to the north of the temple.



PAPAVINASANAM

This is about 5 kms. to the north of the temple.



GEOLOGICAL ARCH (SILATHORANAM)

This rare geological formation is situated 1 km. north of the temple.



T.T.D. GARDENS

The Devasthanams maintains beautiful ornamental gardens with rare species of plants and trees.



SRIVENKATESWARA MUSEUM

This building, an architectural beauty, houses a museum and photo gallery.



THE GLORY OF SWEET WORDS

- Dr.K.Sudhakar Rao

Bhartruhari had authored subhashitatrishati in Sanskrit which consists of three shatakas. The first shataka tells about the various dimensions of morality. Shringara shatakam deals with marital bliss. Vairagyashatakam describes about the renunciation and spiritual life. Now let us know the words of Bhartruhari with regard to Sweet words. He gives a list of ornaments in the following sloka.

*Keyuraah na vibhushayanti purusham haaraah na
chandrojwalaah Nasnaanam na vilepanam na
kusumam naalankrutaah murdhajaah
Vaanyekaasamalankaroti purusham
yaasanskrutaadhaaryate Ksheeyante khalu
bhushanaani satatam
Vaagbhushanam bhushanam*

Anklets cannot enhance the beauty. Man is neither adorned by moon-white necklaces, nor by bathing. Nor by ointments nor by flowers. The power of speech in a perfect and refined state alone can really multiply the handsomeness of a man's person. However, all other ornaments are subject to decay whereas the gracefulness of speech lasts forever.

In order to look handsome or beautiful we go to beauty parlours. We apply several creams and ointments in order to improve the colour and complexion. Ladies decorate their hair with fragrant flowers after combing it in a nice manner. In course of time, they lose their lustre. The beauty of hairstyle is also transitory. But perfect speech is a permanent ornament. There is another sloka which underlines the glory of soft-spoken nature.

*Priyavaakyapradaanena sarvetushyanti jantavah
Tasmaatt adeva vaktavyam
vachanekaadaridrataa*

It means by using sweet words all the beings feel happy. Hence, sweet words should be spoken. What are you going to lose by speaking sweet words?

Usage of harsh words results in conflict and quarrels. In a family it will have a reverse effect. However it doesn't mean that we should not have a bath. We can use all these ornaments. We should also have the ornament of speaking politely. Then people will give maximum respect to you. We have been witnessing the evil effects of hate speech. Let us not use unparliamentarily language. Let us



follow the words of Bhartruhari so that we can lead a peaceful and spiritual life.

In order to inculcate the habit of sweet words we should give up negative emotions like hatred, anger, etc. These negative emotions are dangerous for our physical and mental health. Continuous anger may lead to psychological diseases. Cheerfulness will enhance our beauty. Let us try to utter sweet words from today onwards. Our sanaatana dharma also tells the same thing. Let us follow the wonderful Indian culture which always prays for the wellbeing of entire humanity.

When we consider all human beings as the divine replicas of God we will never harm anybody; we will not dare to use harsh words against anybody.

Once you utter nonsense it cannot be withdrawn. He who utters sweet words will become dear to the lord. In the Bhagavatgeeta Lord Krishna describes the glory of austerities of speech.

*Anudvegakaram vaakyam satyam priyahitam chayath
Swaadhyaayaabhyasanam chaiva
vaangmayamtapa uchyate*

Speech which doesn't create anger and is truthful, pleasant, and beneficial and the practice of swaadhyaaya study of spiritual books or the Vedas constitute the austerities of speech.

So it is high time for us to inculcate the virtue of sweet words in our day to day life.



Tirumala Tirupati Devasthanams
TIRUPATI
SRI KAPILESWARASWAMIVARI
PAVITHROTSAVAMS
From July 9th to 12th, 2022

Date	Day	Utsavam
09-07-2022	Saturday	-
10-07-2022	Sunday	Snapana Thirumanjanam
11-07-2022	Monday	Grandha Pavithra Samarpana
12-07-2022	Tuesday	Pavithra Samarpana



Tirumala Tirupati Devasthanams
TIRUPATI
SRI KODANDARAMASWAMIVARI
PAVITHROTSAVAMS
From July 23rd to 26th, 2022

Date	Day	Utsavam
23-07-2022	Saturday	-
24-07-2022	Sunday	Pavithra Prathishta
25-07-2022	Monday	Pavithra Samarpana
26-07-2022	Tuesday	Poornahuti



PATANJALI'S ASTANGA YOGA

An Introduction

- Dr. K.V. Raghupathi

not outward as it took the shape in the west. It was aimed at mastering the mind and transcending it. For this the means the sages adopted was *dhyana*, plunging

Yoga is not a mere physical exercise, but a spiritual science, aimed at transforming life to discover its true nature. Patanjali has devised *Astanga Yoga* in his *Yoga Sutras* to suit all human beings. It was an exclusive privilege to a few people who used to retire into the forests thousands of years ago. It is a graded Yoga that prepares a human being to attain the actual realization of the ultimate reality (*Nirguna*) which is a state of nothing. All that is required is a sincere, committed, and devoted *sadhana*.

Yoga is an ancient *spiritual science* that deals with the self and its realization. It is not a theory, but a science of sciences because it is primarily concerned with the inner and not the outer. It believes that the outer is the manifestation of the inner. Hence, it focuses on the self and mastering it. The self here is the sum and substance of all that a human being accumulates over time as *vasanas*, *samskaras*, and *karmas* which bind him and Yoga *sadhana* is releasing him from the bondage of this self. In this sense, the nucleus of Yoga is its practice (*sadhana*). He is a scientist in a radical sense, not in the sense of pursuing research in the laboratory, but who spends his time in his living constantly pursuing the inner. He is not satisfied with theorizing but takes his experience (*pratyaksa*) as the highest criterion. Unfortunately, it is viewed and reduced to a mere mockery of physical exercise in the modern society.

In the beginning, in India (Bharata Khanda) the sages directed their inquiry to the mind or self, and not the outside world. To do this inquiry, it needed a calm ambience. Hence, such people retired in the forest, as it provided a congenial atmosphere for them to pursue the investigation. This investigation was inward to find out the nature of being and

deeply into the self. Such persons who meditated deeply sitting in one posture were known as forest sages since they dwelled in the forest and never mingled with the public in the towns. As this form of inquiry was directed to the inner without



following *asanas* and *pranayama* that came to be associated with the inquiry in the later times, it was called Royal Yoga or Raja Yoga. This was the only form of Yoga that had existed thousands of years ago in this land.

As this form of Yoga was scattered on the land and this knowledge was inaccessible to many, Patanjali organized it scientifically to suit every common human being. Thus, he democratized this spiritual science, which until his arrival was kept as a secret science made accessible to a few who renounced the worldly life and retired in the forests pursuing their *sadhana*. He was the first sage who took it to a common human being and made it possible for every human being to practice it. Since the form of Yoga propounded by him comprises eight limbs or eight steps, it was called *Astanga Yoga* (*Asta* means eight and *anga* stands for limbs). It is a graded Yoga since he realized that all human beings could not directly deal with the mind. Hence, he proposed Yoga, moving from the lower rung

Festivals and Rituals in August 2022

01	Nagachaturdhi
02	Garudapanchami
05	Sri Varalakshmi Vratam
06	Mathrusri Tarigonda Vengamamba Vardanthi
07-10	Tirumala Srivari Pavithrotsavams
11	Sri Vikhanasa Mahamuni Jayanti
12	Sri Hayagreeva Jayanti
13	Gayathrijapam
15	Independence Day
19	Srikrishnashtami, Gokulashtami
29	Sri Balarama Jayanti
30	Sri Varaha Jayanti
31	Vinayaka Chavithi

of following ethical principles to disciplining the negative emotions to *asana*, *pranayama*, *pratyahara*, *dharana*, and *dhyana*.

Patanjali expounded the system of *Astanga Yoga* in his seminal work called, *Yoga Sutras* comprising 196 *Sutras* divided into four *padas*, *Samadhi Pada* (51 *Sutras*), *Sadhana Pada* (55 *Sutras*), *Vibhuti Pada* (56 *Sutras*), and *Kaivalya Pada* (34 *Sutras*). These *Sutras* are crisp, each comprising ranging from three to ten or twelve words, pregnant with profound meaning. The knowledge of Yoga is presented in each *Sutra* and the *sadhaka* has to unravel it in his/her imaginative understanding. What is codified in the *Sutras* is wisdom and not merely intellectual, as it has been clarified that it is knowledge of the self and not the world. Thus, each *Sutra* acts like a principle, or more or less a riddle, and the *sadhaka* has to unravel it and absorb it in his daily *sadhana*.

AVOID PLASTIC

- Devotees are requested to avoid plastic materials like covers, water bottles and other plastic based material at Tirumala to safeguard the environment.
- Devotees walking along footpath routes are requested not to carry plastic bottles.
- They should not throw plastic covers and other related items in the ghat roads.
- Keep Tirumala clean and tidy.

What makes the difference between Patanjali's *Astanga Yoga* and the other forms of *Hatha Yoga* that came later between the sixteenth and nineteenth centuries is that the former does not deal with *asanas* and *pranayama* elaborately as did the later *Hatha Yogic* texts such as *Hatha Yoga Pradipika*, *Siva Samhita*, *Gheranda Samhita*, and *Hatha Ratnavali*. Patanjali's Yoga is primarily focussed on the mind and how the agitations or disturbances caused by *vrittis* can be arrested. His Yoga is regarded as Higher Yoga about mastering the mind, and the ultimate aim of it is the realization of the transcendent reality or, in the words of Kant, the thing-in-itself (*sva-laksana*) in the state of *Samadhi*. He has dealt with it much more elaborately in his *Sutras*. Hence, his Yoga is Royal Yoga or *Raja Yoga*. However, his Yoga comprises both *Hatha Yoga* and *Raja Yoga*. The first four limbs, *Yama*, *Niyama*, *Asana*, and *Pranayama*, are about the body which is essential to maintain its health so that the *sadhaka* can move upward in his journey. These four limbs make up *Hatha Yoga*. The other four limbs comprising *Pratyahara*, *Dharana*, *Dhyana*, culminating in

Samadhi are directed upon the mind and mastering it by overcoming all obstacles. These four limbs deal with the higher Yoga, which is internal (*Antha*), and hence they make up *Raja Yoga*. While the Yoga that came later is primarily concerned with the *Hatha Yoga*. In this way, Patanjali's Yoga is superior to the other Yoga forms, as it systematically deals with the body and mind. Each limb emphasizes a particular aspect of the body-mind complex. *Yama* and *Niyama* emphasize the ethical aspect of life. *Asana* and *Pranayama* deal with the perfecting of the body, freeing it from disease to prepare it for the higher Yoga; *Pratyahara*, *Dharana*, and *Dhyana* have focus on the mind; and *Samadhi* is the ultimate aim of freeing the body-mind complex from all *vasanas*, *samskaras*, and *karmas*. It is a final dissolution. Thus, Patanjali's *Astanga Yoga* deals with aspects like the moral, vital, physical, intellectual, and spiritual. For Patanjali, the actual realization of the ultimate realization is not mere sensing, but direct experience or *saksatkara*. All that is required is a radical devotion to the practical application (*abhyasa*) of Yoga.





THIRUKAPITHALAM



THIRUPULLABHOORTHANGUDI



THIRUAADHANUR



9



10



11

- Sri Ramesh D. Kandadai

We continue our journey down along the southern bank of Kollidam river. The land held on the southern side by Kaveri River and on the northern end by Kollidam is covered with lush green paddy fields and veritable park like settings.

THIRUKAPITHALAM

Location : Approximately 70 km east of Srirangam, along the banks of the Kollidam river is the small town of Kapithalam (Thiru-Kabisthalam).

Sthalapuranam : Since Anjaneya prayed to Lord Vishnu here, the place is called Kabi-sthalam as Kabi in Tamil means monkey. Long ago King Indradjuma incurred the wrath of Sage Durvasa who cursed the king to become an elephant, Gajendra. Similarly, Kooahoo was a Gandharva who annoyed everyone bathing in a tank. So, he was cursed to become a crocodile by Sage

Agastya. So, when Gajendra came to the tank to pluck lotus for worship. The crocodile bit Gajendra's leg and dragged him back in to the pond. Fearing he would be late for worship and that the flowers may go useless, Gajendra shouted 'Adhimoolamae!'. He called on Sri Vishnu as the primary principle of the universe. Lord Vishnu appeared immediately, used Sudharshana to kill the crocodile and gave release to both.

Special features : The temple is built by Cholas in the 8th century with the additions by Vijayanagar kings later. The tank is Gajendra Pushkarani and Kapila theertham. The shrine to the Mother of the universe Ramanavalli is next to the Lord's sanctum. This is one of the Pancha-kanna kshetrams. The recumbent form of the Lord here is referred to as "the Lord resting on the river banks". Gajendra moksham is a popular incident in many literatures including Divya Prabandham and the Mahabharatham.

Mangalasanam : Thirumazhisai Alwar refers to the Lord as Gajendra Varada as the Lord grants salvation to Gajendra. (2431 of Naanmugan Thirumandadhi). Knowing the Lord who rests on the river bank, the Alwar claims, he knows the secret of salvation. In his second pasuram (918 of Thirupalliezhuchi), Thondaradipodi Alwar refers to the incident of Gajendra moksham and praises the Lord for having granted salvation.

THIRUPULLABHOOTHANGUDI

Location : Approximately 75 km due east of Srirangam, about 3 km south of Kollidam river is the small village of Pullamboothangudi near Kumbakonam.

Sthalapuranam : In the Ramayana, When Ravana abducts Sita, Jatayu puts up a brave fight to prevent the abduction. In the process Jatayu is mortally injured and survives long enough to speak to Rama and tell him of what happened. Once Jatayu dies, Rama performs his last rights as he is an ally and a friend of king Dasaratha. Since Sita is absent, Bhumi Devi comes to stand with Rama as a substitute during the rites. The Sthalapuranam is similar to that of Thiruputkuzhi near Kanchipuram.

Special features : Because Bhumi devi appeared on a lotus, she is referred to as Potramaraiyall in this temple. Lord Rama is resting here after performing the last rites. It is the only temple to have a four armed resting Rama. The name of village signifies that Jatayu ended his corporeal existence here.

Mangalasanam : In Peria Thirumozhi, Thirumangai Alwar does mangalasanam of this temple in ten pasurams. In doing so he refers to the natural beauty of the place surrounded by lush green fields, streams and ponds with fishes, and as the place where Jatayu was purified and sent for his salvation. Throughout the ten pasurams he refers to Rama and Krishna Avataar incidents.

THIRUAADHANUR

Location : Adhanur (known as Thiruadhanur) is just a few kms east of Pullamboothangudi.

Sthalapuranam : An affluent devotee of Lord Vishnu was cheated and left penniless by his co-workers. In the end when they did not get paid, the Lord measured one measure of river sand for each of them. In the case of the workers who actually worked, the river sand turned to precious stones and gold. For those who cheated, it remained sand. The Lord appeared in front of them and made them realise their mistake. Because he measured river sand with a measure, he is called Aandalakkum Aiyan Perumal. This legend is part of the story of Thirumangai Alwar when he was undertaking all the repairs at Srirangam. The Lord is called Andalakkum Aiyan and the Mother of the universe is known as Bhargavi.

When agni burnt the cut fifth head of brahma, he acquired dosha for doing so. He was relieved of it at this place after worshipping the Lord.

Special features : The Lord is resting with a measure to support his head and a writing instrument and palm leaf in his hand. On the Vimanam the lord's feet are not visible just like in Srirangam. When these feet will emerge for all to see, the world will end. The Vimana is called Pranava.

Mangalasanam : Thirumangai Alwar has done mangalasanam in one line for this temple by simply referring to the Lord here as Andallakkum Aiyan in Periya Thirumadal - 2674.

All three shrines are located in small village settings. All the temples were built in mid Chola times, that is between 7th and 8th century A.D.





ALVARS ON LORD VENKATESWARA - 15

ANDAL - POETESS TO GODDESS

- Dr. Prema Nandakumar

Andal, Goda Devi. There is honeyed magic in these names with which we fondly call the darling daughter of Perialvar. She has been a great inspiration not only for devotees but also for artistes and poets. Sri Krishnadeva Raya, emperor of Vijayanagar, has even written a kavya, about her, Amukta Malyada, which is very famous. It is interesting to note that a King of Karnataka wrote in Telugu about a poetess who wrote only in Tamil! But then, Andal's glory belongs to the entire world of bhakti since she is the one poetess who is now revered as a goddess in shrines throughout the world.

Tradition says that Periyalvar found a lovely baby in the tulsi bush in his garden. This happened in the year Nala, in the month of Ashada on the day of the Pooram asterix which was a chathurdasi. The Divya Suri Charithram says that "Vishnuchitta foresaw that this child would speak

in praise of the Lord; so he named her Goda in an auspicious moment." The word signifies "one who helps one's speech."

When she grew up to be a beautiful young maiden, Andal rejected any suggestion of entering the married state. To the pleadings of elders she said firmly: "If you say that I should marry a mortal being, I shall not live." Tradition avers that when she came to Srirangam, she became totally indrawn in love's ecstasy when she came face to face with the image of Lord Ranganatha and merged in Him.

One of the decads of Perialvar seems to allude to this circumstance. Written in the form of a mother's lament that her daughter has chosen to follow the Lord to His residence, the verse refers to the house of Perialvar as having grown empty like "a lotus pond that has lost all petals due to an excessive shower of dew".

The renowned scholar, Mu. Raghava Iyengar who has conducted extensive research on the geneology of the Alvars, has placed her date as 8th century. By tenth century Andal had been elevated to the position of a goddess and had been iconised in all temples dedicated to Vishnu. We have even a very important incident about Sri Ramanuja going to Andal's temple at Srivilliputtur and hearing words of welcome from Andal: "Elder brother from Kovil (Srirangam), welcome!" Now her temples are spread all over the globe (Tirupati in India, Bangkok in Thailand, Pomona in Australia) making those places holy to aspirant devotees that here is the presence of one born among us and wrote poetry and who has become a celebrated goddess.

Andal's verses numbering 173 in the Nalayira Divya Prabandham are full of autobiographical intimations, and each decad concludes with a reference to Vishnuchitta. Some also refer to the author as Pattarpiran Kothai, Kothai, daughter of Pattarpiran of Puthuvai, another name for Srivilliputtur.

The 143 verses in her Nachiar Tirumoli have many charming revelations. Even when building sand castles using tiny winnows and little pots, Andal thought of the Lord as coming as a little boy dancing on the castles in mischievous play. The bridal mysticism in these poems remain unrivalled in bhakti poetry. Her vision of the Divine in 'Varanamayiram' verses brings to us as a 'dream' where each phase of her wedding with the Lord is presented in the course of eleven verses. Nachiyar Tirumoli concludes with Andal coming face to face with the Flute-Player of Brindavan which marks the end of the mystic journey.

Her lifetime's sadhana for a yogic union with the Supreme has been crystallized into guidelines

for aspirants in the thirty verses of Tiruppavai. In this group of poems, the cowherdesses rouse one another. It is beautiful Margasirsa month when Mother Nature is cool and sattwik and the everyday scenarios have an enchantment that seems to touch them with the gold-dust of Krishna experience. Once all girls are awake, they go to request Krishna for granting them 'parai'.

What is this 'parai' referred to often in the poem? A drum? A winnow in which auspicious things are kept? Like the Holy Grail of the Arthurian legends, the 'parai' defies our analytical mind and has remained a teasing code from our devotional past. The Manipravala commentators assure us that 'parai' is Andal's symbol for servitude (kainkarya) which is the desire of every sincere Vaishnava. The 29th verse makes this clear. Perhaps it is the first step in having bhakti for the Supreme (as Sri Ramanuja states the three stages of Bhakti in his Saranagati Gadya), 'Para Bhakti' which could later lead the aspirant to 'Para Jnana' (knowledge of the Supreme), and when he gains such total knowledge of the Divine, he would gain 'Parama Bhakti' and become one with the Divine:

"This is the significance of our waking early,
Coming to you and worshipping your lotus-feet;
Born in the cowherd clan,
You must accept our humble services.
Not for immediate boons have we come,
O Govinda! For seven generations seven,
We will be devoted to you and serve you alone.
Cancel all other desires in us."

- (Translated by R. Bangaruswami)

As the month of Margasirsa (December-January) reverberates with early morning recitations and special offerings in temples, serial lectures by eminent scholars and soul-enthralling dance and

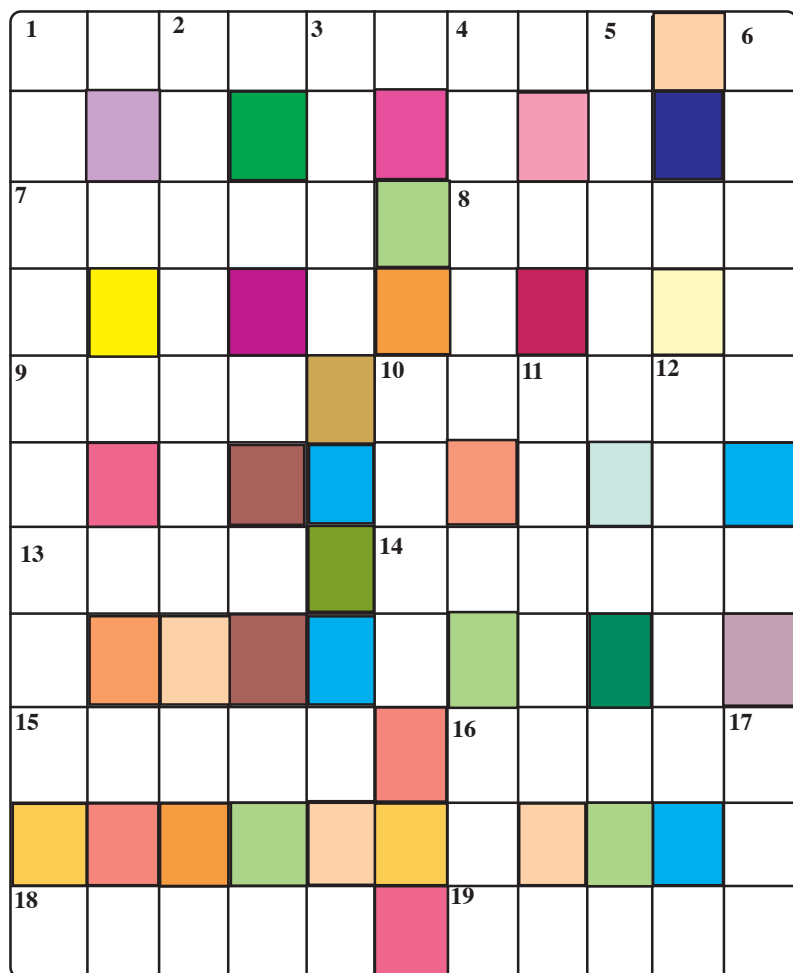
music performances on the stage, Tiruppavai retains its mystery when one tries to explain the verses. For each verse is a solid mandala by itself while it remains an inalienable part of the whole. Like Indra's necklace of pearls, each pearl reflecting all the rest, in Tiruppavai each verse relates to all the other twenty-nine pasurams. One or many, it is nothing but Ananda, the sheer Delight of Existence with Krishna as the centre of this Rasamandala.

For the concluding article in this serial, we will take up Andal's absorption in Sri Venkateswara and the glorious sentinel of bhakti, the Venkata Hill in the Divya Prabandham in the next issue.

(**Message:** Meditate upon Andal's total bhakti whenever you happen to read her verses and her life in a book.)

(to be continued)

PUZZLE



- DOWN**
01. Divodasa (9)
 02. Mahamaya (7)
 03. Cry of Unhappiness (4)
 04. Parvathi (5)
 05. Vishnu (5)
 06. Vajrayudha (5)
 10. Brother of Damayanthi (4)
 11. Wife of king Paandu (5)
 12. Of Man (5) (From Down to Up) (Human)
 16. Solemn Promise (3)
 17. Purpose (3)

CLUES FOR PUZZLE

- ACROSS**
01. Daughter of Bali (9)
 07. Udanka's Guru (5)
 08. Hanuman (5)
 09. Come close (4)
 10. Mother of Vaatapi (6)
 13. Open a little way only (4)
 14. Woman (4)
 15. Yama (5)
 16. Chandra (5)
 18. Wife of Drona (5)
 19. Use badly (5)

Presented by
Sri T.S. Jagan Mohan

SUDARSHANASTAKAM

by Sri Vedanta Desika
the Incarnation of Lord Srinivasa's Bell

Pratibhata sreni bhishana
Varagunastoma bhushana
Janibhayasthana taarana
Jagadavasrthana kaarana |
Nikhila dhushkarma karsana
Nigama saddharma darshana
Jaya Jaya Sri Sudarshana!
Jaya Jaya Sri Sudarshana! || 1

‘Oh! Splendid and divine Sudarshana! Salutations to You!
Your strength creates terror in the hearts of the enemies.
Your auspicious ‘gunas’ are Your precious ornaments. You
help Your devotees in crossing the fear of ‘samsara’ caused
by Birth and Death. You are responsible for the existence of
the universe. You can remove all sins and protect the
righteous conduct mentioned in the Vedas. You always
flourish with the excellent characteristics of auspiciousness.’

Subha jagadrupa mandana
surajanathrasa khandana
Satamakha Brahma vandita
Satapadha Brahma nanditha |
Pradhitavidvat Sapakshita
Bhajadahirbhudhanya lakshita
Jaya Jaya Sri Sudarshana!
Jaya Jaya Sri Sudarshana! || 2

‘Oh! Splendid and divine Sudarsana! Salutations to You!
You are resplendent as a precious decoration in the hand of
Lord Vishnu, the auspicious incarnation of the universe. By
Your abundant grace, all deities are freed from the fear
caused by the demons. Lord Indra and Lord Brahma always
adore You. You are eulogized by the Satapatha Brahmana
belonging to the Adharva Veda. The Ahirbudhnya Samhita
always proposes Your glorification.’



Nijapadapreetasatgana
nirupadhispeetha shadguna
Nigamanirvyudhavaibhavani
japaravyuha vaibhava |
Harihayadveshi dharana
harapura ploshakaarana
Jaya Jaya Sri Sudarshana!
Jaya Jaya Sri Sudarshana! || 3

‘Oh! Splendid and divine Sudarsana!
Salutations to You! You have the group of
innocent and righteous sages who always take
shelter at Your lotus feet. The six auspicious
‘gunas’ namely knowledge, power, strength,
wealth, heroism and effulgence find their
natural and perfect place in You. The Vedas
have firmly established Your glory in them. You
have five close and affectionate forms namely
Para, Vyuha, Vibhava, Antaryami, and Archa.
You cut the fear caused by the foes of Lord
Indra. You are responsible for the burning of
Kasi.’



Sputata tijjalapinjara
 prudhutarajvala panjara
 Parigatapratanavigraha
 patutara prajna durgraha |
 Praharana gramamandita
 pariya tranapandita
 Jaya Jaya Sri Sudarshana!
 Jaya Jaya Sri Sudarshana! || 4



‘Oh! Splendid and divine Sudarsana! Salutations to You! You shine like the resplendent conglomeration of different forms of light. You appear among the intense and dazzling tongues of flames. You are the incarnation of ‘sanatana dharma.’ Even the scholars with sharp intellects stumble, when they try to understand the full extent of Your glory. It is a beautiful sight to see the great number of weapons resting on Your hands to serve You. You are capable of coming to the rescue of those, who seek Your protection.’



Bhuvana netratrayeemaya
savanatejasrathrayeemaya
Niravadhisvaduchinmaya
nikhilasakte jaganmaya |
Amitaviswakriyaamaya
samitavishvakbhayamaya
Jaya Jaya Srisudarshana! Jaya
Jayasrisudarshana! || 5



‘Oh! Splendid and divine Sudarsana! Salutations to You! You are like the eye to the ‘Three Lokas.’ You are the incarnation of the Vedas like Rig, Yajur and Sama. You are also the incarnation of the ‘Tretagni’ consisting Garhapatya, Ahavaneya and Dakshinagni. You are the incarnation of endless and effulgent knowledge. You possess all kinds of energies. You are the embodiment of the universe. You are capable of giving permanent relief from the disease of fear of ‘samsara.’



**Mahita sampatsadakshara
vihitasampatshadakshara
Shadarachakra pratisthita
sakalatatvapratisthita |
Vividhasamkalpakalpaka
vibhudha samkalpakalpaka
Jaya Jaya Sri Sudarshana!
Jaya Jaya Sri Sudarshana! || 6**

‘Oh! Splendid and divine Sudarsana! Salutations to You! You are the form of ‘moksha.’ Devotees worship You by reciting Your Mantra made up of the six letters (Sahasrarahumphat) which can give immense wealth. They invoke Your wheel of six angles formed by two intersecting triangles and worship You as its center. You pervade and reside in the entire creation. You offer as the divine ‘Kalpa Vruksha’ granting boons to the devotees.

**Pratimukhaleedhabandhura
prudhumahahetidantura
Vikatamaayaabahischkruta
vividhamaalaaparishkruta |
Sthiramahayantratantrita
dhrudadayaatantrayantrita
Jaya Jaya Sri Sudarshana!
Jaya Jaya Sri Sudarshana! || 7**

‘Oh! Splendid and divine Sudarsana! Salutations to You! You are handsome and magnificent in ‘pratyaleedhabandham.’ You are the Omnipresent possessing mighty weapons. You are adorned with many kinds of beautiful and charming flower garlands. You are the conqueror of powerful illusion called ‘Maya.’ You have established a powerful ‘Yantra.’ You are yielded by the strong grace of ‘Tantra.’

**Danujavistarakarathana
danujavidyavikarathana
Janitamisraavikarathana
bhajadavidyanikarathana |
Amaradrustasvavikrama
samarajustabramikrama
Jaya Jaya Sri Sudarshana!
Jaya Jaya Sri Sudarshana! || 8**

‘O! Splendid and divine Sudarsana! Salutations to You! You annihilate the evil existence of the demons and drive away their ‘maya’ totally. You are like the resplendent sun banishing the dark night of ‘samsara’. You remove the ignorance of the devotees. The deities celebrate Your heroic deeds and experience joy by witnessing Your mighty actions. You revolve and rotate in many ways in Your battles against the enemies that trouble Your devotees’.

PHALA SRUTHI:

**Dwichatushkamidam prabhutamsaaram
Pathatam Venkatanayaka praneetham,
Vishamepi manoradhaha pradhava na
Vihanyeta radhamdhurya guptaha |**

Iti Sri Vedantacharyasya krutishu Sudarshanastakam

The devotees who recite the great Sudarsanastaka sthotram graced by Sri Venkata Nayaka known as Sri Vedanta Desika can get the fulfillment of their aspirations. It is believed that Sri Vedanta Desika is the incarnation of the ‘Bell’ of Lord Venkateswara. Lord Sudarshana will protect and grant many boons to the devotees gracefully by overcoming their obstacles arise in their lives.

It is interesting to note that the sages and bhakti poet-saints, across ages and regions, have expressed similar thoughts in respect of certain practices in vogue. It is well known that they are visionaries and hence, ahead of their times. It is also fascinating to compare and collate their views on a certain social practice which they considered unjust and urged people not to practice it. Annamacharya, the celebrated 15th century *Vaggeyakara*, in one of his keertanas ('e kulajudaina nemi...'), enunciates his egalitarian vision when he sings that whoever it is and whatever be his caste if a person has "commitment to truth, aversion to slander, compassion for all ... craving for self-knowledge and willingness to serve the Lord" (M. Rajagopalachary, ed and tr. *High in the Sky at Vishnupada* Authors Press, New Delhi, 2020. P. 276) he could be considered a real devotee. In another keertana ('talamela kulamela tapame kaaranamu') Annamayya implies that "there is no distinction of caste or region among the truly wise people and devout servants of Venkatesa" when he says: "What if where and how the noble people were born?/Doesn't a fragrant lotus take roots in the mire?" (M. Rajagopalachary, 279)

Discrimination of any sort is not based on natural justice. Social discrimination has been dealt with by many of these saint-poets who criticised such practices as these go against the laws of nature. For instance, in *Tirukkural*, the Tamil poet-philosopher Valluvar considers that all men are equal. In Kural 972 he stresses this point thus. "Parappokkum ella uyirkkum/ cirappoua ceytolliverrumai yan." It broadly implies: "All men are born equal. The difference is one of occupation" (Prof. A. Chakravarthy. *Tirukkural*, Desikan Press, Madras, 1953. p. ixviii). Similarly, Sarvajna, the noted Kannada poet-reformer says: "Nadevudonde bhumu, kudivudonde niru/Suduvagni yonde enutiralu/Kula gotra niduve yettanadu." It could be summed up as: "The land on which we walk is the same. The water we drink is the same. The fire that burns us is the same. Then how does the question of caste and creed arise." (K. Sarvothama Rao. "Thiruvalluvar, Sarvajna, Vemana: Tulanaatamka Parisheelana." *Vemana Kavittvam: Itara Bharateeya Kavulu*. Ed. Rachapalem Chandrasekhara Reddy. Vijayawada: Prajashakthi Book House, 2017. p 71.).

Universal Wisdom of VEMANA - 9

- Sri K. Damodar Rao



Vemana is equally forthright in condemning the discriminatory practices:

Puja kanna nench buddhi nidanam
Mata kanna nench manasu dhrudamu
Kulamu kanna migula guname pradhanambu
Vishwadabhirama vinura Vema!

(Poem 224. Page 163. *Vemana Padyalu*, C.P. Brown Collection 1839. Ed. Bandi Gopala Reddy {Bangore}. Published by TTD, Tirupathi: 1992.)

If considered, devout bent is more pious than prayers

Not words, but it is the mind that shows personality strength
What is of significance is not the caste, but one's character
Vema, the one endeared to the Creator, listen!

It is evident that the poet-philosophers of all ages and regions exhibited wisdom and farsightedness in being unanimous at condemning the artificial boundaries and social inequalities. They thought that eradication of such evil practices would pave way for a more profound divine order.



ANNAMAYYA'S VIGNETTES OF WISDOM - 12

- Prof. M. Rajagopalachary



Sankirtana:

talamEla kulamEla tapamE kAraNamu
Yelami haridAsulu yEjAtiyaina nEmi

kAkamuvalla buTTadA ghanamaina yashvatthamu
dAkoni gullalO buTTadA muttemu
caukaina viShalatane janmincadA nirviShamu
yE kaDa mahAnubhAvulendu puTTirEmi

cidipirALLa buTTunA celuvaina vajramulu
puDami nIgaI valla buTTadA tEne
veDagu billi mEnanu veLLadAyenA javvAdi
vuDivOni puNyu lendu nudayinci rEmi

pankamulO buTTadA parimaLapu dAmera
ponkapu gITakamulandu puTTadA paTTu
konkaka srI vEnkaTEshu golicina dAsulu
sanka lEni jnyAnu lendu janiyincirEmi!!

Glossary : Talamu = sthalamu; site, situation, place, region; kulamu = vamshamu, jAti; caste, class, tribe; tapamu = tapassu; austerity, penance, meditation; yelami = santOShamu, trupti; pleasure, satisfaction; haridAsulu = nrutyagAna sahitamugA purANAdi kathalanu ceppuvADu; singers of Hari's stories, servants of Hari; kAkamu = kAKi; a crow; ashvatthamu = rAvi ceTTu; the holy fig tree, the holy peepal tree; dAkoni = dAgukoni, marugupaDi; to be hidden; gulla = mutyapu cippa, bOlu; a shell, anything hollow; muttemu = mutyamu, mauktikamu; a pearl; cauka = agguva, culakana; cheap, slight; viShalata = viShapUritamaina tIga; poisonous tendril; nirviShamu = viShamu lEni; mahAnubhAvuDu = goppavADu; an exalted personage, a great man, a gentleman; cidipirALLu = alpamu; little, small, petty; celuvaina = andamaina; beautiful; vajramu = ravva; a diamond; Iga = a fly; veDagu billi = punugu pilli; a civet cat; mEnu = sharIramu; body; javvAdi = punugu, sanku madamu;



civet; vuDivOni = nAShamu lEni; imperishable; pankamu = burada, pApamu; mud, mire, clay, sin; ponkapu = pondikakala, sogasaina; proportionate, suitable, fit, beautiful, graceful; „paTTu = silk; kITakamu = purugu; insect; konku = bhayapaDu, sankOcincu, venudIyu; to fear, to hesitate; shanka = sandEhamu, bhayamu, vicAramu; suspicion, doubt, fear, grief;

Translation

Why think of caste and region? Penance is the yardstick
What if to which caste happy servants of Hari belong?

Doesn't a crow cause the birth of a holy fig tree with its droppings?
Doesn't a pearl take its birth hidden in a shell?
Doesn't a cheap poisonous tendril beget a venomless plant?
What if where and how the noble people were born?

Aren't the precious jewels carved out of petty stones?
Isn't honey collected by the bees on the earth?
Doesn't civet emanate from the body of an ugly civet cat?
What if where the immortal virtuous men were born?

Doesn't a fragrant lotus take roots in the mire?
Doesn't precious silk come out of pretty silk-worms?
What if where the devout servants of Lord Venkatesa
And the unfettered wise are born?

Message : In this composition, Annamayya reiterates that there is no distinction of caste or region among the truly wise people and devout servants of Venkatesa. The only factor of consideration is the penance committed by people. An ordinary crow can become a cause for the birth of a holy fig tree by excreting the seeds in different places. A precious pearl is formed in an ordinary shell. Poisonous tendrils beget poison-less plants. Fragrant lotus is born of slush. Silk is made of the emissions of a silk-worm. Hence, one's caste or place of birth is not important. One's devotion to Lord Venkatesa alone counts.



(Continued from the previous issue)

Naivedya : The first bell announces the offering of food as naivedya to the Lord by ringing the two big bells followed by Sattumurai through the recitation of the prabandham by the Jiyangar or his assistants and the Vaishnava Acharyapurushas. This is followed by the distribution of matras or dadhyodana among them.

The ringing of the bells and the naivedyam is popularly called the first bell of the temple. While the food is offered as naivedya to the Lord only the archakas are present and the Bangaru Vakili doors are closed. During this time the cooked food is brought in the mantapa in large gangalams of exact sizes, called solai or half solai measures. Food offerings are also made to Vishvaksena, Garuda and the nityasuries during this time.

An attempt was made in recent years to introduce madhuparkam, but local sentiment was so high that this was soon given up.

Though according to the agamic rules a homa is performed after the naivedya three times a day or atleast in connection with the morning puja, it is not being performed in the Tirumala temple.

Yatrasana : For offering bali to all the devatas in the prakaram of the temple, the Baliberam or Koluva Srinivasa should be taken out to the accompaniment of music, chants etc. In Tirumala however such a function does not appear to have been conducted. The archaka

and the paricharaka in this temple go round the vimana pradakshinam and offer Bali to Vishvaksena, Garuda, Dwaja and Yudadhipa and deposit the balance of the bali in the stones placed between the Balipitam and the Dwajasthambam.

Sattumurai : The term ‘Sattumurai’ means the recitation of Tamil prabandham of the alvars in the manner prescribed. The Nalayira prabandham as prescribed is recited now when only Sri Vaishnavas are allowed to be present. The Srivaishnavas headed by the Jeer alone go into the garbha griha after the archakas return from the offering of Bali. Portions of the prabandham are read out commencing with the patrams and ending with ‘Vazhi tirunamam’ The tirtham, chandanam and prasadam are then distributed to all present in the order of preference.

This custom is not mentioned in any of the inscriptions though an epigraph of 1476 A.D. mentions the Sattumurai of the alvars and not of the Lord. Even then the recital of the prabandham took place in Sri Ramanuja’s shrine and not in the Garbha Griha. The Sattumurai function wherever it is performed is generally considered an exclusive right of the Sri Vaishnavas. The Tomalaseva ends with the Sattumurai.

9-00 a.m. to 1-00 p.m. Sarvadarsanam (altered to 8 a.m. to midnight from 1-3-79 with an interval of an hour in noon and an hour at night for puja).

During this time free sarva darsanam of the Lord is allowed to all pilgrims. In recent years the rush for darsan has become so great that one can have Darsan of the Lord only for a second or two and that too only in a constantly moving queue.

12-00 noon to 1-00 p.m. Aparanhapuja or Second Bell.

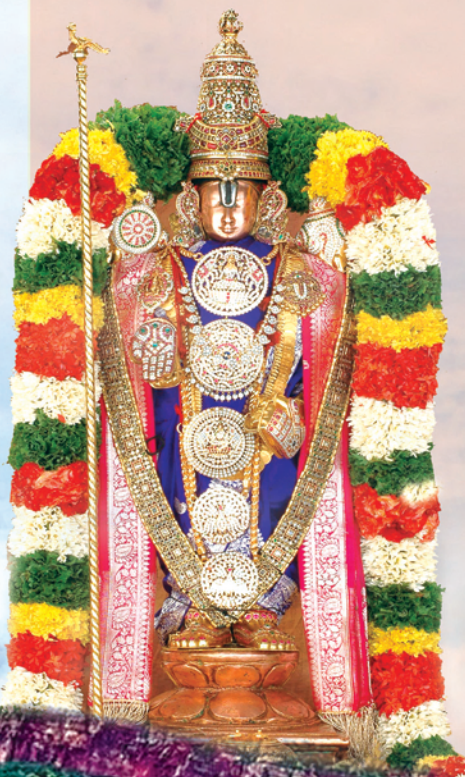
THE TIRUMALA TEMPLE

- Dr. N. Ramesan

Part
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Naivedyam for a second time is now offered followed by a second archana with 108 names only. This is wholly a private one, and the Lord's astotharanama from the Varahapurana is now repeated.

During this naivedyam the food offerings (cherupulu) and other eatables (panyarams or pallu) paid for by the devotees are offered to the Lord. This is an arjitha seva where the prasadam is paid for, by the devotee and after some quantity is taken away for the temple, the balance is given to the grihasta or the donor.

After the second bell is rung; the first half of the day's ritual worship of the temple is presumed to be over and the box containing the payments made by the pilgrims within the temple is brought over to the parapatidar i.e., the officer incharge of the temple treasury and the doors are closed.

1.00 p.m. to 8.00 p.m. Sarvadarsanam

In recent years due to heavy rush of Pilgrim. Sarvadarsanam is allowed soon after naivedyam is over.

8.00 p.m. to 9.00 p.m. Ratripuja.

The Ratripuja is done at night to the Lord. This is similar to the morning Tomalaseva. This is strictly a private puja and none, but those who have religious duty to perform, are allowed to be present.

Ardhajamapuja or last function for the night is known as the ardhajama or the nisi puja. This is a private one and is meant for offering sweet, payasam, etc.

9 p.m. to 12 midnight Free Sarvadarshan is given again. Now Suddhi is again done at the temple.

12 midnight to 12-30 a.m. Ekantaseva. Ekanta Seva or Pavalimpuseva.

The Bhoga Srinivasa, except during the Margasira month, is laid down on the Vuyyalu (cradle) hung by silver chains hanging from a beam in the mukhamantapam from which it derives its name of Sayana mantapam. This is also called Ekantaseva. At this time, milk, fruits, almond nuts etc., are offered to the Lord. Two billas of perfumed chandanam are placed at the feet of the Dhruva Murti after removing the kavacham covering the feet. Half a Billa is also placed on the chest of Bhoga Srinivasa, a quarter for alarmelmangai on the chest of the Dhruva murthi. Another quarter is also left for the night puja by Brahma.

Tarigonda Venkamamba's harati in a plate inlaid with one of the Dasavatarams each day with pearls brought by a descendent of the family is waved before the Lord after offering milk and a few pieces of cashew

nuts. During this function songs are also sung. The descendent of Tallapaka poets also sings sankirtanam of Tallapaka.

This seva is one to Bhoga Srinivasamurti for 11 months in a year while in the Dhanurmasa or Margali month the idol of Sri Krishna receives it.

It is during this seva that the silver cups filled with water are placed for worship by Brahma and half the phalam and chandanam are also kept there.

An inscription of 1513 A.D. in the temple records, that Chinnaji Devi and Tirumala Devi, the two queens of Krishnadeva Raya presented each, a gold cup weighing 374 tukams for offering milk during this seva. Obul nayaka Ramanayaka, a general of Krishna Devaraya also presented 200 cows in 1514 A.D. for preparing paledu kulambu for the Ardhajama seva as per another epigraph.

This is the normal routine puja in the temple every day. However variations are made on Thursdays and Fridays to correspond to the special puja peculiar to that day.

Thursday Pulangiseva : After the mid-day puja on Thursday the Lord is dressed only in dhoti and uttariyam. The Kasturi is also removed leaving only a thin mark. In the evening after suddhi is performed the flowers are brought for decorating the murti. The body of the Lord is now dressed in an ordinary dovati. This process is called sadalimpu or sallimpu which means lossening or removing.

After evening puja and naivedyam offering of panakam and split green gram, a laced velvet gown is put on the Lord and the body is decorated fully with garlands of flowers extending from the crown to the feet. This decoration exclusively with flowers is called 'Pulangi seva.' After this is over the Ekanta seva takes place following the usual routine.

It is not known from the epigraphs as to when and why this arrangement was first introduced. There is a reference in Silappadikaram, the early Tamil classic to 'puvadaiyil polindu tonriya.' The Tamil word 'Puvadai' is literally a translation of the Telugu word 'Pulangi' and hence we can ascertain that by about 8th century this Pulangi seva was in vogue.

Perhaps the reason for this is purely a pragmatic one namely the difficulty of having to remove the clothing ornaments etc., on the Lord on Friday before the elaborate Abhishekam is done.

Friday Abhishekam : Abhishekam to the Lord is done only on Fridays. On Friday early morning after Suprabhatam

chanting, while Tomalaseva and Archana are conducted privately, everything is made ready for Lord's abhishekam by powdering pachchakarpuram, mixing wetted saffron paste, pressing musk with a few drops of civet oil into a small paste by preparing chandanam, and by extracting civet oil, all of which are collected in suitable silver cups and taken in procession to the accompaniment of music round the sanctum through the Vimana pradashanam.

A ball-like paste of civet oil mixed with camphor is placed at the feet of the Lord. After this the Tirumanjanam abhishekam is made to the mula vigraham. This function takes about an hour or an hour and half with chanting of the mantras. The abhishekam is done to the chanting of purusha sukta, narayana sukta, sri sukta, bhu sukta, nila sukta and the prabhandams. The abhishekam starts with suddhodakam and then alternates with milk, watered chandanam etc. The saffron water flowing down His body is collected in big silver cups. Then the body of the Lord is dried up and civet oil is lightly smeared from crown to feet. A small quantity of the refined camphor powder and the white namam in urdhva pundra with two patches is put on with a powder sprinkling on the face together with the intermediate tapering line of musk. Then abhishekam to the gold image of Sri Lakshmi hanging in a gold chain of the chest is done with chanting of Sri Suktam. At the end of this harati is done. Then the white namam is thickened and broadened; and the Lord is dressed in Pitambaram bedecked fully with valuable jewels and ornaments.

It would appear that the custom of Friday abhishekam to the Lord started with the consecration of the Bhoga Srinivasa Murty whose abhishekam might have happened to fall on a Friday and the custom somehow continues that the Dhruva Murti gets Abhishekam on Friday.

The use of punugu or civet was first introduced by Devaraya in 1429 A.D. as per an inscription. From an endowment of 1496 A.D. by Kandadai Appachi Anna Ayyangar we learn that punugu kappu was applied every alternate Friday. An inscription of 1506 A.D. tells us that the application of Punugu kappu was for the abhishekam of the Dhruva Murti only, and that Alarmel Mangai Nachchiyar was having only abhishekam. This is also the current practice.

That the Friday abhishekam became the usual weekly routine is clear from an inscription of Krishna Deva Raya of 1517 A.D. who set apart the sunkam of 1000 varahas for Punugu kapu on every 8th day. This makes it clear that the Tirumanjanam was on a weekly Friday.

There is an interesting inscription of 1583 A.D. by one Ettur Tirumalai Kumara Tatacharya in which an endowment for abhishekam gives the following details:

Gambhura 4 Kudira (one kudira-210 varaham weight)

Civet bags: 200

Saffron: 30 pana weight.

White cloth 1 (selai)

Kasturi and Turmeric paste did not figure in that list.

At present the articles used for the abhishekam are:-

Gambhara 3 ½ kacha seers.

Civet 7 ½ bags kacha seers or 1 ½ visas.

Saffron 1 ¼ kacha seer or 36 tolas.

Kasturi musk 3 kacha-seers.

Turmeric musk ¼ kacha seer.

The first use of turmeric paste is seen from an inscription of 1465 A.D. of Kandadai Ramanuja Ayyangar. In 1583 A.D. Sri Kumara Tatachari did not provide turmeric paste perhaps the high quantity of saffron powder making up for this.

Pachcha Karpuram or Tirumankappu is mentioned as early as 1380 A.D. where it is said to have been used in an inscription to Utsava Murti. Kasturi is also used in this.

Tiruman kappu is put on soon after abhishekam is over. After this is done the decoration of the Dhruva murti takes place.

Sripadarenu: A portion of the paste of the refined camphor mixed with civet oil called Sripadarenu is distributed to the hereditary persons doing service.

The practice of pressing camphor on the chin of the Lord is related to a tradition. A bhakta stated to be Anantalvar, a disciple of Ramanuja, undertook to excavate the tank, now known as alvar tank, together with his wife. He observed a young person moving only small clods of earth, and being angry, he struck at his chin. When later he went to the temple to worship, he found blood oozing from the Lord's chin, felt remorse for his needless act, brought some drug and applied it to Lord's chin. It is because of this that refined camphor is now said to be pressed to the Lord's chin after his ablution on Friday.

Sripadarenu is well kneaded by hand by the Jiyangar and is divided according to hierarchy. A small quantity is also given to the pilgrims, called kainidi i.e., what is left in the hands as prasadam.

(to be contd...)

SHANTI MANTRAS

For Peace of Mind

- Dr. C.V. Sulochana



The word 'shanti' means peace and the word 'mantra' means prayer in Sanskrit. So Shanti mantras are the prayers, chanted for peacefulness. Usually these are chanted at the beginning and at the end of any auspicious rituals. Moreover it is chanted to calm the mind of the reciters and the environment around them. These are available from Vedic texts known as the Upanishads.

The syllable "Om" is considered very sacred in Hindu religion. It is also called as omkaram or pranava nadam. It is composed of three sounds A-U-M. The A represents creation, U represents manifestation and M represents destruction. Mystically, it embodies the essence of the entire universe.

Generally we add "Om" before every prayer or recitation, as it has powerful effects on our body

and mind. But Shanti mantras end with "Om" and three utterances of the word Shanti. The reason for uttering three times is to remove obstacles in three realms. The realms are as 1. Physical or Adhi bhautika 2. Divine or Adhi Daivika 3. Internal or Adhyaatmika.

Physical or adhi bhautika realm: It can be a source of obstacles coming from external world i.e. from wild animals, people and natural calamities etc.

Divine or Adhi Daivika realm: It can be a source of obstacles coming from extra sensory world i.e from ghosts, spirits and demigods etc.

Internal or Adhyaatmika realm: It can be a source of obstacles arising out of one's own body and mind such as pain, diseases, laziness and absent mindedness etc.

It is believed that the obstacles from these realms will be pacified by chanting shanti mantras. Some of the important Shanti mantras from various Upanishads are as follows:

*Om purnamadhah purnamidam
Purnat purnamudacyate purnasya
Purnamadaya purnamevavasisyate
Om shanti shanti shantihi*

Meaning :

Om that (Visible outer world) is full. This (invisible inner world) is full. From fullness comes from that fullness. Taking fullness from fullness, fullness indeed remains Om peace peace peace.

*Om sarveshaam svastir bhavatu
Sarveshaam shantir bhavatu
Sarveshaam Purnam bhavatu
Sarveshaam mangalam bhavatu
Om shanti shanti shantihi*

Meaning :

May there be well-being in all. May there be peace in all. May there be fulfillment in all. May everyone be auspicious Om peace peace peace.

*Om sarve bhavantu sukhinaha
Sarve santu niramayah
Sarve bhadrani pashyantu
Ma kashchida dukha bhagbhavet
Om shanti shanti shantihi*

Meaning :

May every person on the planet be happy. May no one ever suffer from illness. May people see only auspiciousness. May none ever experiences suffering. Om peace peace peace.

*Om dyauh shanti rantariksham shantih
Prithvi shantirapah shantih
Oshadhayah shantih Vanaspatayah
shanti Vishvedevaah shantih Brahma
shanti Sarvam shantih Shantireva shantih
Saamaa shantiredhih
Om shaanti shaanti shaantihi!*

Meaning :

Om May peace expand in all celestial realm and throughout the space, may peace spread over the entire earth and pervade the water; may peace flow in all herbs and vegetation; may there be peace for all the deities and gods; may there be peace in Brahman, the absolute; may there be peace everywhere and always peace, nothing but peace; may peace grow with us. Om peace peace peace.

*Om sham no mitrasham varunah sham
no bhavatvaryamaa sham na Indro
Brihaspatih sham no Vishnururukramah
Namo Brahmane namaste
vaayo tvameva pratyaksham Brahmaasi
Tvameva pratyaksham Brahma
vadishyaami rtam vadishyaami satyam
vadishyaami tanmaamavatu
tadvaktaaramavatu avatumaam avatu
vaktaram om shanti shanti shantihi*

Meaning :

Om. May Mitra do good to us. May Varuna do good to us. May Aryama do good to us. May Indra do good to us. May Brihaspati do good to us and may Vishnu who has vast coverage do good to us. We salute Lord brahma and Lord Vayu the only visible brahman. We say right, we say truth, may it protect us and may it protect teacher. Om peace peace peace.

*Om asatoomaa sadgamaya
tamasomaa jyotirgamaya mrityomaa
amritamgamaya
Om shanti shanti shantihi*

Meaning :

Om lead me from unreal to real; lead me from darkness to light; lead me from death to immortality. Om peace peace peace.

The above said shanti mantras are recited not only during rituals and auspicious occasions but also daily by most devout people at their homes.

How to recite shanti mantras?

Sit in a relaxed position on a meditation mat, keep the spine straight, keep the hands in any one of the popular meditative poses on the lap, take a deep breath and then chant the mantras three times during early hours in the morning so that you can stay calm throughout the day.

Shanti mantras have miraculous powers in not only calming the mind and bringing the peace within the reciter and his surroundings but also remove any obstacles in life or any task that is undertaken.

Recite these Shanti mantras and be blessed by the Lord.





Part - 15

Tirumalai Ozhugu

History of Rituals and Customs in Tirumala

Original in Tamil by- Sri K. Balasundar Nayakar
Excerpts Translated into English by- Dr. M. Varadarajan

(Continued from the previous issue)

Bearing in mind that the wishes for the well-being of sincere devotees, who are *parama bhagavathas*, is responsible for the unrestricted growth of wealth of the temples, Sri Ramanuja constructed a township around the temple called Sri Ramanujapuram and asked them to stay in that street by maintaining gardens. In this way Sri Ramanuja did *bhagavath* dharma and the left for Kancheepuram.

Sanctity of Tirumala:

Parama Yogis like Suka, who was well versed in the truth and untruth of matters, Parama Bhagavathas like Prahlada who have not touched Tirumala Hill and its deity Tiruvenkatamudayan, with

their mundane bodies, considered the Tirumala Hill as another body of the Lord and were afraid of desecrating it by setting their foot on it, lived close to it. Likewise, Always like Mudal Always, Nammalwar, Tirumazhisai Alwar and so on, who were blessed with full and divine knowledge (*bhaktirupapanna jnana*) by the grace of Lord, did *mangalasanam* for Tirumalaiazhwar (Tirumala) and Tiruvenkatamudayan. Nammalwar declares that Tirumala Hill can grant us the goal of equality with the Lord i.e. *moksha* in *Tiruvoymozhi* in the hymn 3.3.7. He further says in *Tiruvoymozhi* in the hymn 3.3.8 that the Hill is the abode of Tiruvenkatamudayan who

can by Himself grant salvation. Tirumazhisai Alwar also declares in his Prabandham *Nanmugan Tiruvandadi* hymn 42 that devotees must go and worship the high mountain of Tirumala. By its very nature, it is sure to destroy all their sins. Tirumangai Alwar also in his Prabandham *Periya Tirumozhi* in 1.8.9 instructs his heart to reach the abode of Tirumala which is the fitting abode for it. In this way, other Alwars also sang songs in praise of Tirumala and Tiruvenkatamudayan. Hence, they did not want to set their feet on the holy hill and remained at the foot of the Hill and sang in praise of the Lord. Considering all these, Sri Ramanuja decided to establish Alwars in *archa* form enshrined in temples at the foot of the Hill according to the Agamas. When Tiruchittirakutam (in Chidambaram) was in great danger of being destroyed and the processional deity, Sri Govindaraja, was somehow saved by some devotee was brought to Tirupati. Sri Ramanuja deeply grieved and consecrated the Moolamurthy of Sri Govindaraja and the bronze icon established in the southern part of Tirupati with rituals of Vaikhanasa Agama. Sri Ramanuja ordered to conduct Adhyaya Utsavam etc. without any difference.

At one time, the King of Kasi came with his family to seek the boon of a child to himself from Tiruvenkatamudayan. Tiruvenkatamudayan also said that the well-known Vedic formula “*Dehi me dadami te*” (which means give Me something, I will give you something in return), wishing to play the game directly, so that the world may know that it was He who was granting the wishes of the devotees through the agency of other gods. He appeared in

the dream of the Queen of Kasi told her that He will grant her the boon of a child, if she gave Him the gem set nose ring that is adorned by her. In reply, the Queen said that she will seek the permission of her husband i.e. the King, to whom she was subservient and offer the Lord the nose ring. Tiruvenkatamudayan also said that He was subservient to his elder brother Sri Govindaraja at Tirupati and He will get His approval to grant her the boon of a child which she asked. In the temple, the five images are identical, there is identical *archavatharas* for Sri Govindaraja and Tiruvenkatamudayan. Having seen this, when *Tiruvaradhanam* was being held for Tiruvenkatamudayan for three times daily and when Veda Parayanam was going on, Sri Ramanuja arranged to read the glory of Tiruvenkatam and Tiruchchitrakutam as well in Tirupati, so that Sri Govindaraja also hear the glories of Chitrakutam and Tiruvenkatam. When garlands were decorated to Tiruvenkatamudayan, Sri Ramanuja arranged to recite Tirumangai Alwar’s *Periya Tirumozhi* (3.2 & 3.3) hymns of “*Vunn Vada Unnadhu*” and “*Vada Marudida*”. Likewise in Tirupati Sri Govindaraja also hears the recitation of Nammalwar’s Prabandham (*Tiruvoymozhi* 3.3 and 6.10) “*Ozhivil kalam*” and “*Ulagamunda Peruvaya*”.

With a view to establish that Tirumala and Tirupati are identical, in Srivaishanva homes, during festivals, *Sambhavana* is being given to Tiruvenkatamudayan, Govindaraja, Alarmel Mangai Nachchiyar, Tirumagalar *Sambahavanai*, as these two places are considered one.

(to be contd...)

Tirumala Tirupati Devasthanams, Tirupati

The T.T.D. is made available some cow based Panchagavya products to the Devotees. The price and name of the product is given below. Devotees can get these products and seek the blessings of the Gomatha.

PRICE LIST OF PANCHAGAVYA PRODUCTS

Sl. No.	Name of the Product	Weight / Volume	Sale Price
1.	Avani - Dhooop Choornam	50 gms	70/-
		100 gms	115/-
2.	Dharani - Dhooop Agarbatti	12 sticks	60/-
		24 sticks	110/-
3.	Dhaatri - Dhooop Cups	6 cups	70/-
		12 cups	110/-
4.	Vaishnavi - Dhooop Sticks	20 sticks	30/-
5.	Varahi - Dhooop Cones	12 cones	30/-
		24 cones	50/-
6.	Prithvi - Vibhooti	10 gms	30/-
		30 gms	40/-
		50 gms	60/-
		100 gms	100/-
7.	Dhanshika - Tooth Powder	50 gms	40/-
		100 gms	60/-
8.	Hiranmayi - Face Pack	50 gms	110/-
		100 gms	200/-
9.	Mahi - Soap	25 gms	40/-
		75 gms	80/-
		100 gms	110/-
10.	Kashyapi - Shampoo	5 ml	10/-
		100 ml	210/-
11.	Urvi - Nasal Drops	10 ml	100/-
12.	Nandini - Go Ark	200 ml	50/-
		500 ml	110/-
		1 ltr.	200/-
13.	Bhumi - Floor Cleaner	1 ltr.	250/-
		5 ltr.	1050/-
14.	Ksama - Cow Dung Cakes	10 nos.	140/-
		12 nos.	170/-
15.	Bhuvati - Cow Dung Logs	06 nos.	90/-
		12 nos.	180/-

- Executive Officer, T.T.D., Tirupati

For Details Contact : 0877-22633333, 0877-22677777



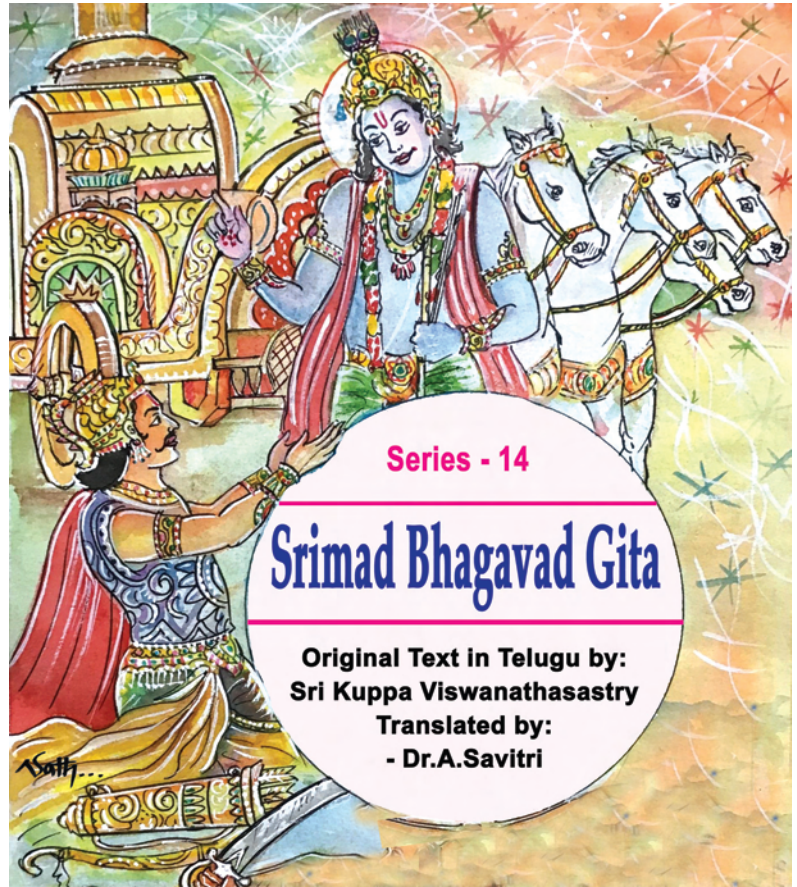
(Continued from previous issue)

(Previous episode - Significance of 'Reiteration' – Which means Punarukthi (Sanskrit) was discussed. Paramathma repiseated the same point in various ways to say that the Soul is eternal and indestructible and tried to create a firm impression on mind and heart. The intention of Paramathma in repeating certain words is only to make everyone understand the connotative meaning of the words.)

(In this episode, repetition of words is compared with chanting of Mantra. Just as a Mantra is chanted several times to understand intense meaning of it – Paramathma repeats the words to clarify the doubt and also to convey the specific point what he would like to convey)

Mantranam means 'Mananaath Thrayathi lthi Mantra' – Mantra is unique.

Intensive thinking of something great and repeating it again and again to leave a firm impression on mind protects us from wrong deeds. The name 'Mantra' is used for such repetition. The great words that come from chanting of 'Mantra' again and again fix in mind permanently. The intention of Paramathma is to create a lasting impression on the form of soul. "There is no such instruction that 'Mantra' which is said once should not be chanted again for fixing the form of Soul in the heart", said Sankaracharya and also many other



great people. Hence, reiteration (Punarukti) of the same words cannot be considered wrong. Reiteration is a virtue in matters of difficulty. Earlier, we have repeated the point that reiteration is the correct method. It is done only to establish the point that 'Reiteration' is not wrong but right. This is not the characteristic style of mantras, nor is it the method of utterance of Paramathma. Paramathma uses it to clarify whenever there is a small doubt and inserts something special.

Upto now it is clear that the soul is indestructible. How to prove it? That is, you must realize that you are not the doer of any of the actions. It may be killing or any other action, you are not the doer of the deed and you have no relation whatsoever to it. All the actions emanate from the body. If you understand the point that the pious soul is unrelated to the actions then you have followed the point stated by Paramathma. If it is not understood, you have to keep more effort to understand the words of Paramathma.

To make it more clear, it is questioned 'Katham sa purushaha partha kam Guthayathi hamthi kam'. He instructs, 'I try to create impression on mind and heart permanently but you also try to understand the intensity of the good statement from your side'. Paramathma said,

'Veda Vinasanam nityam ya yena majhamavyayam!

Kathamsa purushaha partha kagathayathi hamthi kam!

In every situation Parmathama is trying to tell us some special thing. If the said statement is difficult to understand, Paramathama will say it again and again until it firmly settles down on the mind. Taking the 'reiteration' as one of the characteristic features as mentioned in the above sloka, we take this as a lesson to understand that Paramathma wanted to say 'Human body is impermanent'

(to be continued)

SOLUTION TO PUZZLE

1 R	A	2 T	N	3 A	M	4 A	L	5 A		6 B
I		R		L		G		J		H
7 P	A	I	L	A		8 A	N	I	L	I
U		K		S		J		T		D
9 N	E	A	R		10 D	A	M	A	12 N	I
J		L			A		A		A	
13 A	J	A	R		M		14 D	A	M	E
Y					A		R		U	
15 A	R	U	N	I		16 V	I	D	H	17 U
						O				S
18 D	H	A	R	A		19 W	A	S	T	E



Tirumala Tirupati Devasthanams
TIRUPATI
SRI GOVINDARAJASWAMIVARI
JYESHTABHISHEKAM
From July 9th to 11th, 2022

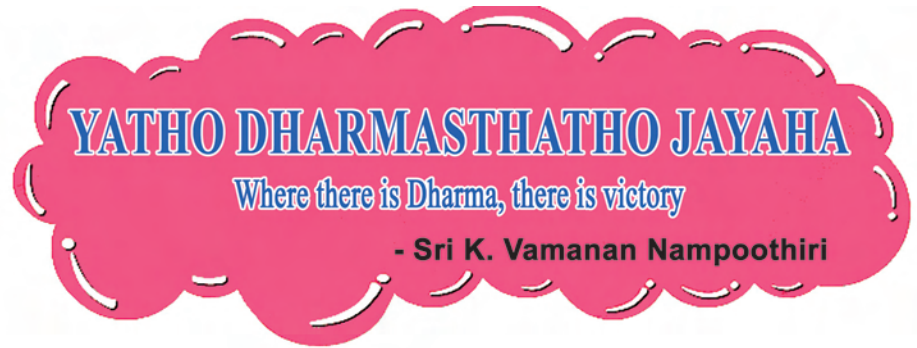
Date	Day	Utsavam
09-07-2022	Saturday	Jyeshtabhishekam begins
10-07-2022	Sunday	Kavacha Pratishta
11-07-2022	Monday	Kavacha Samarpana



One fundamental thought is that economic activities practiced in yesteryears have been closely linked with deep religious thoughts. It is suggested that there has been a deep interrelationship between religious thought and economic activity taking into account the economic realities and religious realities. It was also ingrained that for a superior range of survival, a method of the discipline is to be observed in all usually accepted fields-thus this social order /way of thinking and living was achieved through inside influence and control. Cultural values prevailing then were an enduring and autonomous influence on societal behavior.

The governance of the land was said to have been mainly based upon Sri Veda Vyasa's Mahabharat and Kautilya's Arthashastra. These can be considered as the iconic sources for understanding India's political tradition and basics of governance.

According to ancient texts, Law and governance were the instruments for



protection. The importance and meaning of protection requires a set of laws and governance which create social and economic conditions where one lives in a society without fear - enabling it to live a life of renunciation while engaging actively in the worldly matters with genuineness.

The Mahabharata declares that the power of "danda or the authority to govern" is drawn from the tenets of dharma (Righteousness and duty-consisting of both legal duties and social behavior duties). Dharma provided the principal guidance by which one endeavored to lead his life. Harmony of self and environment is said to be the essence of Dharma.

Kautilya, considered a master in statesmanship, politics, financial matters, and governance defines the purpose of the state as one - ensuring the welfare and security of the people and two - maintaining and expanding the power of state. It is said that Chanukya (Kautilya) the brilliant administrator of Magadha, believing in this principle gave the world the magnificent treatise on public administration and political economics (Arthasastra). The humane regulations of Arthasastra, are probably unique in the records of any ancient civilization.

Kautilya is said to have principled that "When anyone surrounds himself with people who are smarter than him, then he will strive to reach that level of smartness-recalling the quote. "If one is the smartest person in the room, he is in the wrong room."

The main three sources of Dharma are— the Veda or Vedas, Smriti, (literarily meaning "as remembered"), the 'achara', (meaning customary law). Just like the Smriti, Achara finds its authority by virtue of its connection with the Vedas. (Dharma is considered to be a part of the structure of values whose evolution is a perennial process, yet basic values are eternal).

The Mahabharata, is not simply the story of a fratricidal war or a fount of wisdom for philosophers. It reveals the secrets of great and virtuous leadership and the path to success, achieved through shining nobility. It has the most authoritative exposition of Raja-dharma .

In Raja-dharma, leaders were trained systematically to become munificent. It is well known that “Poison kills one person at a time while a weapon can destroy many more.” Incorrect decisions by the people in power, by contrast, can destroy the entire nation and its citizens”. The condition of “arajakata” (lawlessness) was viewed with distaste as it obstructs a life of righteousness. Prevention of “matsya nyaya”, (‘the big fish eats the small fish’- it is in the nature of things that the strong

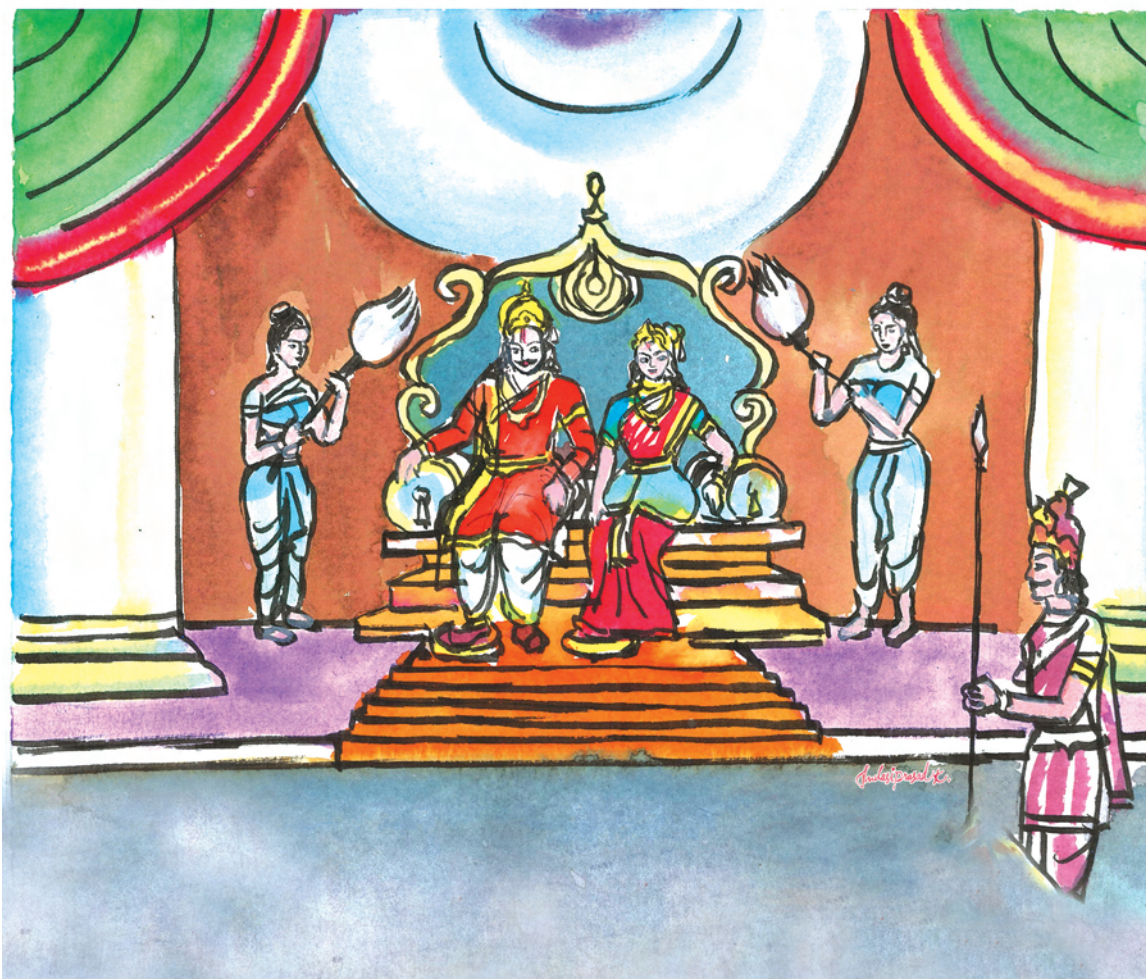
will exploit the weak”) was the desired result of the participative governance practiced.

The method of social order was based on the theme “As the rivers draw water from the sea through the clouds and again go down to the sea, similarly our energy is borrowed from the supreme source, the Lord’s energy, and it must return to the Lord”, thus leaving No room for any misadventure of any sorts.

Mahabharata (Shanti Parva, 109.9-11) says: “Dharma has been explained to be that which helps the upliftment of living beings. The Mahabharata (Shanti Parva, 90.3) also says that “The proper function of any ruler is to rule according to Dharma”. Thus, a ruler/leader is supposed to execute the

duties of office with the welfare of the people in mind, under the guidance of the rules of Dharma. These postulates lead all to understand that Dharma is not the teaching of a religion, but it is the global ethical standard (good character, proper intentions, making fair and just decisions,) that everyone need to learn.

The teachings/ counsels in the Mahabharata also say that while collecting the taxes the norms and principles laid down by



the relevant shastras should be strictly followed. Taxes should never be imposed without considering the capability of the payee. The economic prosperity of the country depends on manufacturing / agriculture / trade, etc and none should ever be oppressed by undue taxes. It was thought that living in harmony with the land and nature is not the hallmark of selective progress, but the call sign of the civilized, for the highest form of civilization is material development coupled with spiritual. It was also recognized that preserving rural lifestyles does not mean promoting the primitive and is not a parasitic model. The ancient leaders suggested Commerce with Conscience. It was known that economic development is linked with progressive systematic changes in basic values to be more adaptable with the changes that are evident features of social reality.

In short, we can conclude that, in Mahabharata, the foundation of good governance is righteousness in public affairs.

Said to be the “wisdom literature”- the epic Mahabharata is sometimes called the fifth Veda – the various events unfolded with great care showed methods of defeating insatiable greed, satanic hatred and sinister intrigue and the tales of unbearable sacrifice, shining nobility, great courage and virtue, and the fundamental principle that the Universe is permeated with the Divine.

Through the battle of Kurukshetra, man’s constant struggle to distinguish between right and wrong, of choosing correct action over misdeeds were forcefully symbolized. It reveals the secrets of leadership and the path to success.

The presentation of the epic’s characters with major flaws and incoherent experiences throw light on familiar dilemmas faced every day by mankind. These are like holding a mirror up to the readers and forcing them to confront the many ways of deception in life – however the doctrine of dharma was strongly and forcibly applied to all decisions- in effect, to life itself. Let the characters of this great Epic be Gods/Humans or Myth or anything else, the life and living methods and style attributed are classic examples of the approach to the good things and bad things of human life. It throws illuminating light from the past to the current and the future.

Among the many instructions/wise counsels/ knowledge (considered as one of the intellectual parts of the Epic) that Bhishma imparted to Yudhishtira, the Raja-dharma or the duties of a king/ leader is one of them. The relevance of almost all those powerful words (otherwise called “*Rajadharmaanushasan parva*”) of wisdom and action stunningly are ever living.

One must not wish away these counsels merely because they refer to kings and subjects. While the discourses mention Kings and Subjects, it is really about the Leader and the Led. These state clearly that each leader must cultivate a holistic approach to gain extensively the required knowledge of civic affairs for the larger good of mankind - to achieve the goal of better and improved life quality for all.

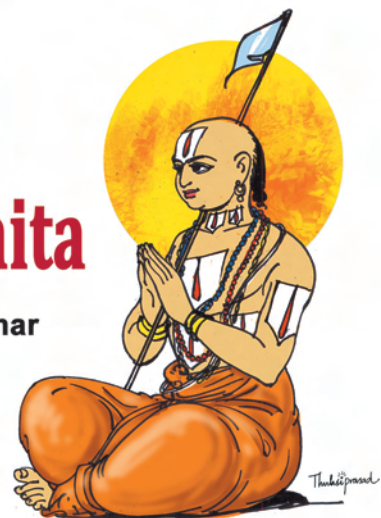
It is well known that ancient India had a distinct tradition of law having a historically independent school of legal theory and practice. From the writings of the early period, it can be seen that the main aim of the law in the Vedic period was to preserve “Dharma”.



SRIMAD RAMANUJA

The Torch-bearer of Visishtadvaita

- Prof. M. Sridhar



More than a thousand years ago, Bhagavad Ramanuja was born to establish Narayana Tatwa. He lived till today and will live forever. He will be remembered, referred and revered forever. *Sri Vaishnavam* is his Dharma, also called *Ramanuja Dharma*. According to Ramanuja, expression 'Vaishnava' does not mean one who is born in the sect of Vaishnava, a sect of Brahmins, but one who is a real devotee of Lord Vishnu, irrespective of his social status at birth.

Karma (action) decides, not Janma (birth)

He led the re-establishment of *Visishtadvaita* philosophy in southern part of India during later part of Tenth century. Important temples like Tirupathi, Srirangam and Kancheepuram were headed by Vaishnava philosophers. These philosophers believe in karma and not janma. Thus the Head of the Vaishnava pontiffs at Srirangam temple, Yamunacharya, a sage and scholar par excellence groomed a disciple *Kanchipurna* with his great deeds and scholarship achieved pious status and gained reverence of many. The modern society should know that there is a temple for *Kanchipurna* in Kanchipuram, where he is worshipped. Ramanuja distributed knowledge to all, establishing the norm that *Guna* (character) and *Karma* (actions) will decide the social status of a person and not the *Janma* (birth). He dreamt and practiced inclusive policies with merit of *karma* alone as basis.

Scholarly Negotiations

He waged intellectual wars with enemies to Hindu Dharma with strength of his knowledge and

convincing negotiations. His best was in Tirupathi, when *Shaivas* argued that the *Moola Viraat* was *Eeswara*, while the *Shakteyas* called it *Shakti* and *Kartikeyans* vehemently put forward their plea that *Kumara Swamy* manifested Himself in Tirumala. Ramanuja negated the contentions of the three and produced convincing evidence to establish that He is *Lord Vishnu* as *Srinivasa*.

With his in-depth study, scholarly interpretations and skillful preaching, Sri Ramanuja took the non-dualism to its greater heights defeating every competing contender. He was the exponent of the *Visishtadvaita* concept i.e., qualified non-dualism. Ramanuja's *Brahman* is *Sa-visesha Brahman*, i.e., Brahman with good (karma related) attributes. According to Acharya Ramanuja's teachings, *Narayana* is the Supreme Being; the individual soul is *Chit* (the living light); matter is *Achit* (lifeless material). Ramanuja regards all the attributes as real and permanent, but subject to the control of *Brahman*. The attributes are called *Prakaras* or modes. Lord Narayana is the Ruler and Lord of the *Sakala Vishvam* i.e., the entire Universe. The *Jiva* is His servant and worshipper. The *Jiva* should make *Sampoorna Saranagathi* to the Lord. The oneness of God is quite consistent with the existence of the attributes, as the attributes or *Shaktis* depend upon God for their existence.

Encounter with Yamunacharya

Peria Nambi was sent by his Guru His Holiness Acharya Swamy Yamunacharya to bring Ramanuja to Srirangam. Ramanuja considered it a great fortune. But, by the time he went to him, Yamunacharya left his physical body for the Paramapada. Ramanuja felt great agony and craved for knowledge. However, from his three folded fingers, he could understand that three desires of Yamunacharya need to be fulfilled. He enquired with his disciples to guess what he wished. To the great surprise of all present there, each finger of his body was unfolded as he promised one by one to fulfill the desires. Yamunacharya wanted

Ramanuja to take forward the mantle of Vishishtadvaita philosophy as the next Acharya.

The three wishes of Yamunacharya were—that he should write commentary on Brahmasutras from the vishishtadvaita perspective; he should carry forward the tradition of Veda-Vyasara and Parasara-Bhattara by naming two deserving children with their names; and he should compose a tribute towards Nammalwar. Yamunacharya's fingers got unfolded as if to approve Ramanuja's proclamation. The surrounding bhagavathas were pleased, "No doubt He has chosen You as the rightful successor to carry the Torch of our Faith!".



SAKSHATKARA VAIBHAVOTSAVAM AT SRINIVASAMANGAPURAM TEMPLE

Various utsavas are performed by the T.T.D. every year on different occasions to Sri Kalyana Venkateswara Swami in Srinivasamangapuram. One among them is the annual 'Sakshatkara Vaibhavotsava utsavam'. This utsavam is conducted for three days in Ashadamasam. This year, it starts from 03-07-2022 to 05-07-2022. According to the sthalapurana, it is said that, Sri Kalyana Venkateswara Swami appeared in the dream to an 'Archaka' and ordered him to see that the temple area to be cleaned and pujas to be continued in a great way without any interruption. As such, the archaka proceeds with the work and started pujas. Taking this as an auspicious occasion, the T.T.D. started celebrating 'Sakshatkara Vaibhavotsavams'. As part of this, from then a three day ritual is performed. On all the three days, the deities are given sacred bath and in the evening swami along with His Consorts are taken out in a procession to bless the devotees. Let us all participate in this occasion and be blessed.



THE GURU

- Dr. P. Raja

In days of yore, the teacher taught his disciples under a bushy tree by the riverside. He taught them the difficult art of observation, meditation, and realization. The disciples too stayed with their guru for years learning every art under the sun including the domestic chores. The guru in this way made all his disciples masters of all disciplines. Once the guru was satisfied with his disciples' performance, they were sent out to face the world. Thus the guru played the role of a kingmaker. This is not to say all his disciples became kings. But many of them. Some became wise ministers and some captains of the king's army.

An incident from Bhridaranyakopanishad

Once three disciples sat under a tree an incident taken from 'Bhridaranyakopanishad'. The guru himself was on a little platform. While he was getting ready to teach, a thunder rumbled in the sky.... Da...Da...Da... There was a flash of lightning too. The teacher began his teaching with a million-dollar question: "What did the thunder say?" All the three disciples began scratching their heads or closing their eyes as if in meditation. Pat came the answer. The first disciple said, "Datta". The second one said, "Dayadhvam", and the third said, "Damyata", meaning "give", "sympathize", and "control", respectively. The guru was happy with the performance of his disciples for their answers were different. They have not said the same in different words. They were individuals and so their thought process was different. The answers ought to be different. That is the first duty of any guru in his arduous task of moulding the disciples. This done, the guru could breathe a sigh of relief and puff up his chest in pride for doing his duty to his utmost satisfaction.

Arjuna owed his extraordinary skill in archery to Dronacharya, the greatest teacher of ethics, royal

manners as well as in military science during the Mahabharata period. It was this teacher who taught both the Kaurava and the Pandava princes. During an archery competition, only a class test, Dronacharya gathered all his disciples and asked them to set the arrow to the bow. When they were ready, the master said: "Look there on your target. In yonder tree a bird". With bows bent and arrows eager, the princes got ready to shoot.

"No...no...no...not all. The fittest should shoot," cried Dronacharya. He then pointed his finger at Yudhishtira, the eldest and told him: "Get ready to shoot. Before you shoot tell me first what else you see other than the target?" Poor Yudhishtira, proud of his eyesight, painted the scene with words: "Oh, I see the branch long and slender. I see the tree tall and green. I see my guru, my brothers, and what else, everything around." The disappointed guru asked him thrice and thrice came the same answer, with additions one or two.

"The fittest to shoot is yet to be found," the guru said to himself. Prince after prince, he called and posed the very same question. All alike made answer boasting of their perfect eyesight. Dronacharya's face grew pale for only one was left. He was Arjuna, a highly skilled archer. "Tell me Arjuna, aristocratic in temperament, generous, tender-hearted and chivalrous. What do you see you besides the target?" To the guru's great joy, Arjuna replied, "No, guruji, nothing but the bird".



“Of what colour is the bird?” asked the guru just to put him to further test. “Colour! No, I see only a bird’s neck”. The guru jumped for joy at the words of his fittest disciple. He commanded, “Shoot, then shoot! The fittest to shoot is found at last”. Swishing the air, the arrow sped from Arjuna’s bow. Headless fell the bird.

As a guru, Dronacharya was wiser than the guru we came across in 'Brihadaranyakopanishad'. He was not ready to entrust a work with anyone who was not sure of himself. Arjuna was no commonplace entity. That was because he had full faith in his guru. When he taught him, he was an embodiment of divinity, Arjuna did not question. He simply repeated what his guru told him: “I am divine...I am divine”. Fortunate was such a disciple – for he found somebody to tell him that truth. The guru helps every individual who seeks his guidance to discover his identity.

A tale from Panchatantra

To substantiate this view further, the frame tale of Panchatantra would help. King Amara-Sakti of Mahilaropya, in the Deccan had three sons, who were all dull to the core. A dullard prince could never be crowned king and thereby the country be allowed to fall an easy prey to an ever anxious and eager enemy. Very much worried about his sons, he assigned several scholars from various parts of his kingdom to infuse them with knowledge so that they could be shaped into efficient administrators and thereby become his able successors.

The benevolent teachers tried their best. How could one ever thread an eyeless needle? So they knelt before his Majesty and invariably accepted their inefficiency to teach the dullard princes. However, the king coaxed the teachers to repeat their attempts. But the poor fellows, who had little knowledge about the psychology of teaching, took to their heels for

fear of losing their heads. When all the efforts of the king proved futile, he lost hope. At that hour, a pundit named Vishnu Sharma came to his rescue. “Give me a chance. Let me try my luck,” he told the king. The latter readily agreed.

The princes who were really fed up with the monotonous theories and principles that refused to enter their heads, soon found to their joy that their new master was quite different from the rest. He went on telling stories about various human problems and their solutions. Through the characters of birds and animals, Vishnu Sharma taught them, rather they learned from him, wisdom and good sense. Thus the great guru, through his sheer tapas, was able to perform a miracle – the miracle of transforming the once dullard princes into incomparable masters of the art of practical life.

Jagatguru Adi Shankaracharya

That amounts to saying either you find a genuine guru, or wait until a genuine guru finds you. Then there arises a question: Who is a genuine guru? In olden days too, not to speak of the present, many gurus deprived their disciples of their wealth. Sri Adi Shankaracharya in his verse 33 of his spiritual classic Vivekachudamani defines a guru thus: “The guru is one who knows the spirit of the scriptures, is sinless, unsmitten by desire, and is best among the knowers of Brahman, who has found his peace in Brahman, is calm like fire that has consumed its fuel, who is a boundless ocean of motiveless mercy, and a friend of all good people who humbly approach him.”

He who is endowed with such a knowledge could take a person from bondage to freedom. He is like the big lion in a folktale that found a lion’s cub lost in the flock of sheep. “You roar and yet you want to be one in this flock, eh?” asked the lion and drove sense into the cub’s senseless head. The lion thereby guided the ignorant cub to its real identity, thereby liberating it from the illusion of calling itself a sheep. In short, every genuine guru is a liberated soul.



**On the occasion of Guru Purnima
on 13-07-2022**



DON'T LIE

Original Story in Telugu by :
Dr. Kampalle Ravichandran
Pictures by : **Thumbali Sivaji**
Translated by :
Smt. J.C. Gnanaprasuna

There was a farmer by name Somaiah in a village. He was a shepherd. One day his son accompanied him as he took out the sheep for grazing.

Somaiah told his son that a tiger often visits this place. "Be careful. You just shout at presence of the tiger and I will come instantly.

Ok Father.



His son wanted to test if his father would come as soon as he shouted to warn him about the presence of the tiger. Suppose, the tiger comes and I shout. Will my father come here immediately? Let me check.

Oh! Father! Here is the tiger! Please come fast. It is trying to eat our sheep.

You've shouted 'tiger, tiger'.

Where is the tiger, my dear Ranga ?

There is no tiger. I shouted just for fun.

What a foolish act my son!. I was really afraid. You act has disturbed my work in the field. I am going there.

I will make my father fool again.

Somaiah went away.

Oh! Father! Tiger came. Please come fast. It is trying to eat our sheep.

The boy's voice reached Somaiah.

Oh! No! What is going there? Let me check.

Yes.
Coming

Somaiah rushed out immediately.

Where is
the tiger?

Ha.. Ha..
Ha...

There is no tiger. I shouted
just for fun. You are fooled
again.

Father shouted at him.

You are growing quite mischievous
and trying to misguide me. Be careful.

Somaiah went away,
This time, actually a
tiger came there.

Ranga climbed the tree out of fear.

I don't believe your words, my
son. Keep quiet.

Somaiah came back and
worried about the
incident. Do you know the
consequences? Don't lie
even for fun. Try to live
with good character from
now onwards.

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Oh! Father! Tiger here.
It is true. Please, come.

Ok my dad! I won't
tell lies hereafter
even for fun.

End

A TRUE FRIEND

- Dr. M. Damodarachary

be given to Krishna as that was all he could afford to give.

Sudhama was amazed at the grandeur of Dwaraka. He was denied admission into the palace as his emaciated body and torn clothes did not present a pleasant view. By His divine sight Krishna understood that his friend was in wait for him at the palace door. He went there in a hurry and hugged him heartfully. He extended a warm welcome to Sudhama washing his feet. They had rapturous reminiscences of their childhood. Sudhama was hiding the bundle of flattened rice from Krishna who snatched the bundle from Sudhama and relished flattened rice to his heart's content. Sudhama took leave of Krishna after cherishing His hospitality. He could not bring himself to ask Krishna for help.

When Sudhama returned to his village he found to his surprise a large building in place of his poor hut. His wife and children were very happy with their changed situation. Krishna granted them the boon of wealth graciously without Sudhama even asking for it. Such was the exemplary friendship of both Krishna and Sudhama. A true friend rescues all his friends in the hour of need by rising above all petty considerations.

In modern times we come across many untrue friends who desert us after fulfilling their needs. They won't be of any help to us in times of crisis. We should guard ourselves against them by all means. It is good for us to avoid such false friends at initial stages itself. Study well. Do friendship with the good persons and be happy always.

Moral : A true friend rescues his friends in the hour of need rising above all discriminations.



Srikrishna and Sudhama were childhood friends. The bond of their affinity was strengthened with the passage of time. Krishna became a king and acquired immense wealth. Adversity overtook Sudhama who led his life with his wife and children as a penurious *brahmin*.

He was incapable of providing at least a meal to his children a day.

While Sudhama's wife was thinking over the crises afflicting her family, a clever idea struck her mind. Her husband should pay a visit to Sri Krishna, the King of Dwaraka who could alleviate their sufferings by lending her husband His helping hand. By nature, Sudhama was too modest to seek the assistance of others. Under the persuasion of his wife he started for Dwaraka with a small bundle of flattened rice as a gift to



GENERAL PREDICTIONS FOR THE MONTH OF JULY 2022

- Daivajna Chaturanana Rani Narasimha Murthy



Aries (Mesha) : Continuous hitting of the targets is the key factors for success over enemies. Top officials will have good plans to implement which will remain fruitful in a short run. They will have gains to have a good platform. Students will have a clearcut approach to have good footing in the foreign universities. Better opportunities are on the cards to business personnel to have a better charge in their assignments. Praying Lord Venkateswara will bring easy success.



Taurus (Vrishabha) : Successful trends are seen in the business circles. They will take healthy decisions to minimise the expenses and protect the profits. Changing the organisations is also highly promised for a successful career. Women folk will have a cheerful going in their day to day life. Kids are happy. But old people will have to take care of their health. Worshipping Lord Narayana with Goddess Lakshmi will give a great change in course of life.



Gemini (Mithuna) : It is the real time to take appropriate steps for a smooth and convenient movement of life. Patience is the key factor for a better life. Health conditions are to be taken care of. Protection from viral fevers is the key factor to observe. Arguments between the young couple will arise compromise is the solution. Praying goddess Lakshmi or Durga will have certainly a good impact on life.



Cancer (Karkataka) : Positive state of mind to be developed. Great Scholars, Scientists, inventors are comfortable for the efforts they have put in. Officials in the border security force will have to enjoy the situations. Clerical and sub staff will have a satisfactory time. It is a very good time for farmers to take good decisions. Women will be benefitted. Reciting Sivasahasranama will have a great change in life.



Leo (Simha) : Young lions are eager to find their prey in the dense forest. Better to stay back to the former company instead of much straining by themselves to tune for the new environment. Forest is not new for lions but it is a new forest for them to accustom. Students will get good results. Chanting Siva Sahasranama will make a great difference.



Virgo (Kanya) : They are on the brim of success. Marriages are made in heaven but heaven is on the Earth for young damsels and gentlemen to have a dreamy world. It is a very good time for officials as well as to the top brass of the business community to have a Good change in their assignments and or good opportunities. Worshipping Lord Venkateswara will bestow base in handling the situations very easily.



Libra (Tula) : Librans are highly balanced in their approach. Slow and steady wins the race. Students will have to make sufficient efforts for a prosperous career. Farmers will have a good time to be benefitted in a long run. Purchasing a new plot is advised. Better to be very cautious to have a better bargain according to situation. Praying Goddess with Lord Shiva will ease the situations for a grand success.



Scorpio (Virshchika) : Scorpions should move positively. Enemies are overpowered. You are winning the court cases with great ease. Promotions for them is as natural as Sunrise in the East. Students have to wait for their targets. It is the better time for middle class employees to purchase an old houses to have renovation or alterations that suit to the modern conditions. Worshipping Lord Shiva or Lord Vishnu will get good results.



Sagittarius (Dhanu) : Observation of patience and silence are the main ingredients to have a comfortable zone. Speech is silver but silence is golden. Ice-breaking is not so easy for students and they have to make good efforts to rise to the occasion. It is also tough time for young women to develop patience in handling the situations carefully. Praying goddess Durga or Lord Subrahmanya will have a great satisfaction.



Capricorn (Makara) : Waste efforts will spoil the situations. Changing the situations continuously will get a great change for their success. It is the time for them to have a high alert. Students will develop. Health conditions of the old people will be taken care of. Younger brother in the house will have a good time. Economical tightness may prevail. Chanting of Goddess Lakshmi Sahasranama will make a great change.



Aquarius (Kumbha) : Poets, Authors will have a good time. But calculations in the house will cause great pain. Move according to your situations. Over thinking should be avoided. Better economical conditions will steadily improve. Professionals like Doctors, Lawyers will have to observe patience. Praying Lord Narayana will make a turn around in life.



Pisces (Meena) : Prevention is better than cure. Health conditions to be much taken care-of. Protecting the job is more important rather than trying for a new opportunity. Students should be highly cautious in handling the -situations. Health of women must be taken care of. Military and police forces will have to avoid tense situations. Praying Lord Venkateswara will bring peace and harmony.

Subham Subham Subham

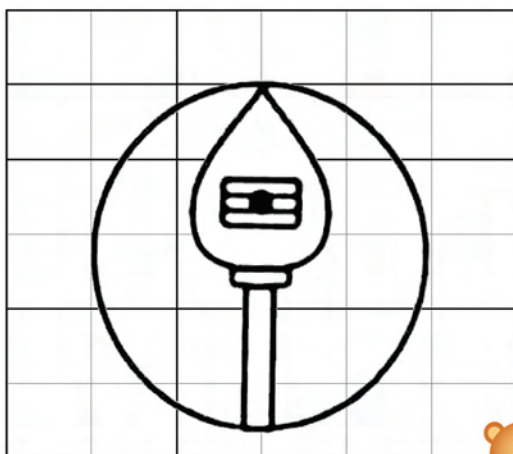


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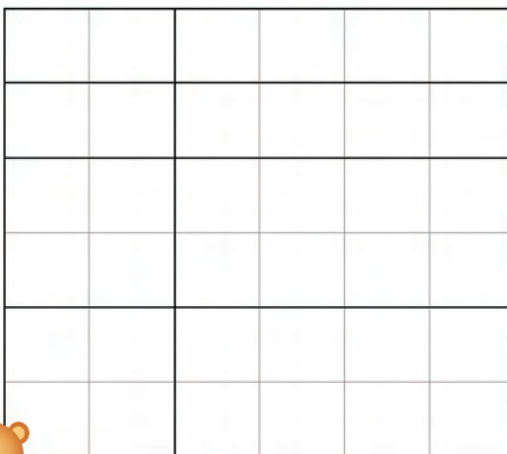
DO YOU
KNOW?



Colour the Picture



Draw the Picture as given



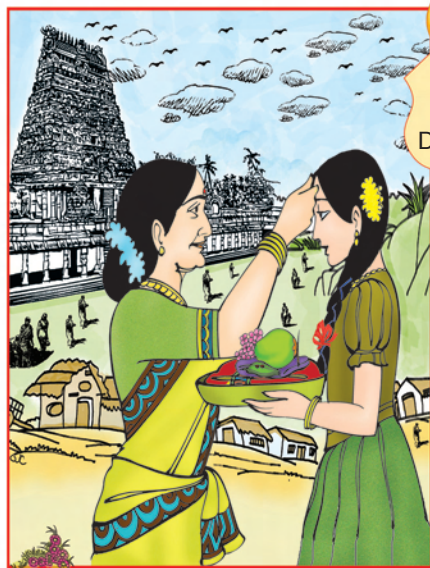
MATCH THE WORDS In Column A with the Column B:

- | A | B |
|---------------------|-----------------|
| (1) Guru of Krishna | (a) Bruhaspati |
| (2) Guru of Rama | (b) Sukracharya |
| (3) Guru of Devas | (c) Vasista |
| (4) Guru of Hanuman | (d) Saandipani |
| (5) Guru of Demons | (e) Surya |

Answers : (1)-d, (2)-c, (3)-a, (4)-e, (5)-b

QUIZ

- | | |
|--|------------------------------|
| 1. Name the Pushkarini at Tirumala? | 7. Sri Padmavathi Ammavaru |
| 2. Name the Utsava idol of Lord Srinivasa in Tirumala? | 6. Bhakta Ramadas |
| 3. Name the Seva Lighting the diyas at Tirumala? | 5. Goddess Saraswathi |
| 4. Name the Natural archat Tirumala? | 4. Silathoranam |
| 5. Name the consort of Lord Brahma? | 3. Sahasradēepalanakara Seva |
| 6. The author of Daasarathi Sathakam? | 2. Sri Malayappa Swami |
| 7. Name the Goddess in Tiruchanur | 1. Swami Pushkarni |



Find
out the
Differences



PROVERB

AN IMAGE CAN TELL
A STORY BETTER
THAN WORDS

RIDDLE:

Name the TTD
Temple Located in
Tirupati

1. Situated at about 65 kms from Tirupati.
2. Here we can see the Lord in the Mathsyavatara.
3. The rays of the Sun will fall in this temple once in a year for three days.

Answer : Sri Vedanarayana Swami Temple, Nagalapuram

TIRUMALA TIRUPATI DEVASTHANAMS

A view of Maha Samprokshanam fete of the newly built Sri Venkateswara Swami temple in Bhubaneswar, Odisha state was conducted by TTD with celestial grandeur.



The TTD celebrated Hanumad Jayanthi festival in a grand manner on 25.05.2022. On this occasion, TTD Executive Officer Sri A.V. Dharma Reddy presented sacred silk clothes to Anjanadevi and Sri Bala Anjaneya Swami at Akasa Ganga.





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SAKSHATKARA VAIBHAVOTSAVAM
AT SRINIVASAMANGAPURAM
FROM 03-07-2022 TO 05-07-2022